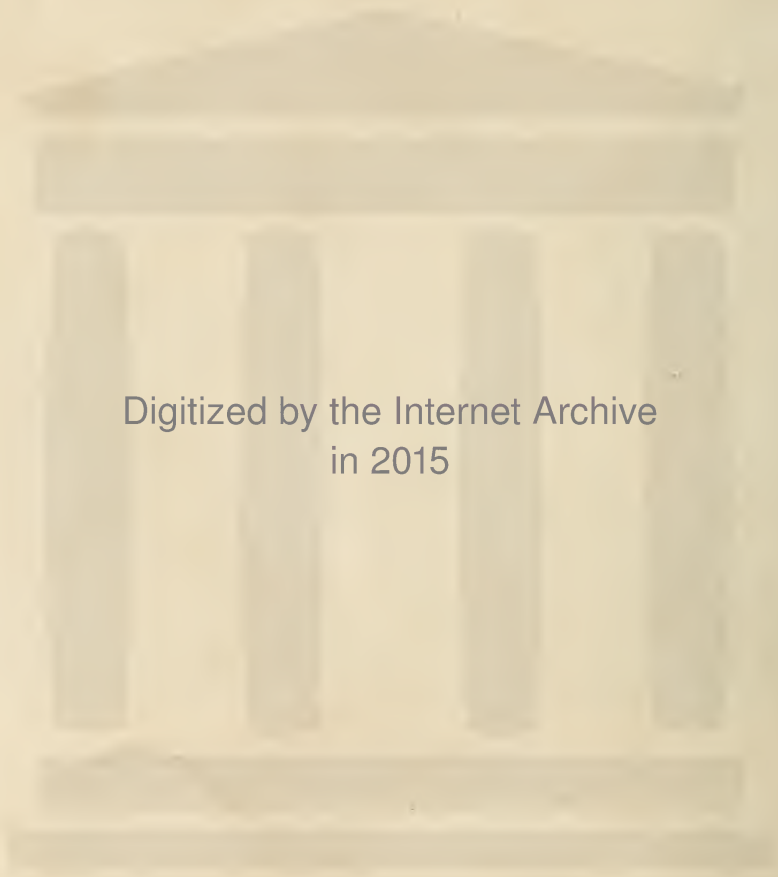


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THE  
MISSIONARY HERALD.

VOL. XCI. — SEPTEMBER, 1895. — No. IX.

THERE is room for careful study of the receipts which follow, covering the month of July and the eleven months of our fiscal year : —

	July, 1894.	July, 1895.
Regular donations . . . . .	\$24,479.19	\$40,448.98
Donations for special objects . . . . .	4,658.62	7,082.10
Donations for the debt . . . . .	406.67	6,215.37
Legacies . . . . .	22,311.76	5,163.68
Total . . . . .	\$51,856.24	\$58,910.13
	11 mos. last year.	11 mos. this year.
Regular donations . . . . .	\$346,093.91	\$376,598.95
Donations for special objects . . . . .	50,951.21	42,387.33
Donations for the debt . . . . .	36,361.11	40,269.07
Legacies . . . . .	160,456.48	131,849.03
Total . . . . .	\$593,862.71	\$591,104.38

Summary for eleven months: INCREASE in regular donations, \$30,505.04; *decrease* in special donations, \$8,563.88; INCREASE for the debt, \$3,907.96; *decrease* in legacies, \$28,607.45; NET LOSS, \$2,758.33.

When we present our next report it will be for the completed year, and the books will be balanced and closed. We look forward with intense solicitude, unable, at the present, to predict the result. From the figures given above we may discover the mind of the churches in regard to our work. Four months ago we were nearly seven thousand dollars behind in our receipts from *regular donations*; now we are more than thirty thousand dollars in advance. Then donations for the debt had reached but eight thousand dollars, now they are above forty thousand. For this we are very thankful and take courage. Meanwhile our receipts from legacies have been disappointing. We reported in May an increase over last year of ten thousand dollars, now we are obliged to report a decrease of twenty-eight thousand. Our readers will share our solicitude and join in every effort to save the work from disaster.

We would remind the treasurers and pastors of churches that our financial year closes August 31 and we hope remittances will be made before that day. The books, however, will be kept open during the first week in September. "An offering from every church, a gift from every member."

THE deputation appointed by the Prudential Committee to visit Japan, mentioned in our last issue, has made arrangements to sail from San Francisco, September 12, upon the *Coptic*, of the Occidental and Oriental Steamship Company's line. It is not expected that they will return before the close of the year. Our prayers should follow them upon this important errand.

It will be remembered that the General Conference of missionaries in China, which met at Shanghai in 1890, 430 members being present, sent out an appeal to the Christian world for 1,000 additional men within the next five years. In sending out this urgent appeal the Conference appointed a permanent committee to observe and report results. That committee consisted of Rev. Messrs. Hudson Taylor, William Ashmore, H. Corbett, C. W. Mateer, and C. F. Reid. Five years have now elapsed and the committee has tabulated the results, and now reports that since May, 1890, forty-five societies have sent new workers to China, and several missionaries not connected with societies have also gone out. Including these latter the following numbers are given :—

Male missionaries . . . . .	481
Wives of missionaries . . . . .	167
Single ladies . . . . .	505— <u>672</u>
Total in five years . . . . .	<u>1,153</u>

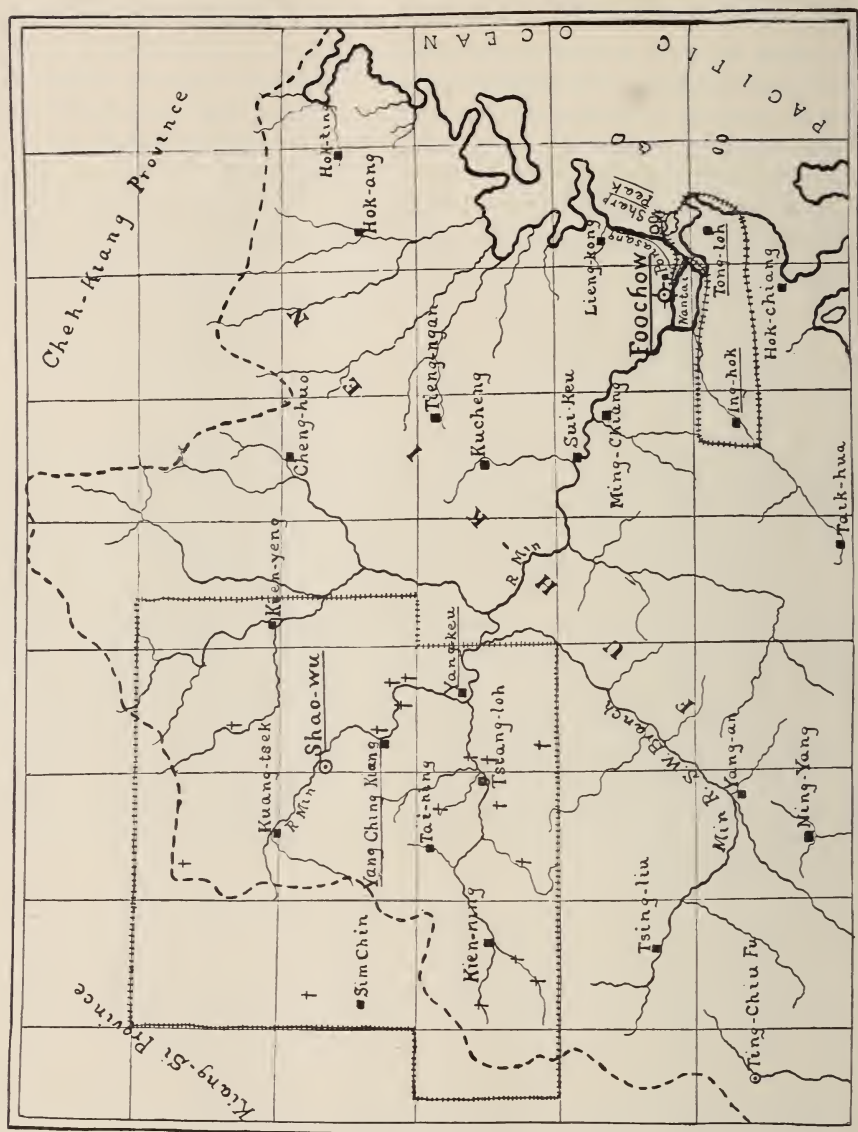
In reviewing these figures the committee says : “ These numbers do not exactly correspond with the appeal, only 481 of them being men ; God knew the needs of China and sent those he saw would be most helpful. The answer therefore is a gracious response, and shows what may be done by united prayer and effort ; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer’s kingdom in China. An important crisis in China’s history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors, others will, and they may become closed against her.” The committee reiterates the appeal of five years ago, believing that the changes which have occurred and the present opportunities give added weight to the call heretofore made. They say : “ Time is passing. If 1,000 men were needed five years ago, they are much more needed now. Of the 1,296 missionaries in China only 589 were men ; and of them not a few have entered into their rest or have returned home from various causes. In view of the new facilities and enlarged claims of China, the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land ? ” May Christ’s followers of every name throughout all the world hear and heed this call !

THE readers of the Memoir of James Gilmour, of Mongolia, will recall his plan of using a sum of money he had saved for the education of his boys, for the purpose of securing premises for the mission to the Mongols. Such premises were much needed, and Mr. Gilmour felt that his boys could be in some way provided for, and that this money had better be used for the needs of the mission. But he died before carrying out his intention, and his executors did not feel at liberty to use the money for this purpose, since the matter was not mentioned in his will. A number of friends, however, have proposed to raise the £400 necessary for the purchase of the premises, as a memorial of the marvelous faith and devotion of him whom the Mongols call “ Our Gilmour.” Such a memorial certainly is fitting. The premises are to be located at Ch’ao Yang, which seems to be the best site as a centre of work for the Mongols.

THE *Revue des Missions Contemporaines* has a striking article, entitled "A Sign of the Times in India." It says that the idol temples of that country are very richly endowed, so that it is not uncommon for their possessions to mount up to several millions. This explains why it was often said, formerly, "Hinduism lives by its wealth." To-day, on the contrary, one hears this complaint: "Hinduism is dying of its wealth." In past times, when the religion of India still held full sway over the populace, princes and people rivaled each other in offering magnificently to their gods. They covered the images of their divinities with gems, they filled the temple treasuries with gold and silver, and gave their best fields to the priests. In the time of the East India Company, that body kept guard by its officers of the wealth of the temples, but when, after the rebellion of 1857, the English government took direction of affairs, it published a law by the terms of which the Hindus themselves were henceforth charged with the administration of their temple possessions. To-day they demand, with great outcries, that the government should again undertake the control. Last year the notabilities of the city of Iurupati petitioned the Viceroy to take charge of the preservation of their temple possessions, and native journals on all sides vehemently urge the same measure with regard to all the temples. The reason for this is that it is everywhere acknowledged that the priests, preoccupied solely with their own self-interest, speedily diminish the wealth of the temples to which they are attached, and the people believe the only remedy for this state of things is again to commit to government the administration of these affairs. The Viceroy, however, on August 7, 1894, returned a categorical refusal to the petition. The government does not wish to have the appearance of patronizing an idolatrous worship. It is indeed, says the *Revue*, an indubitable sign of the decadence of Hinduism when one sees its adherents, and doubtless the best among them, claiming the protection of a Christian government against the peculations of the very ones who should have most interest in the preservation of that religion.

UNDER date of June 28, Mr. Bostwick, of Tientsin, sends the following notice: "The United States mail which left San Francisco on the fourteenth of May for missionaries of the American Board and American Presbyterian Missions at Tung-cho, Peking, Western Hills, and Kalgan, was lost between Tientsin and Tung-cho on the eleventh of June. This notice will enable friends in the United States who sent letters or parcels by that mail to understand why answers have not been received and to duplicate the same if they wish. The courier was robbed, and though rewards have been offered for the return of the mail or for any information leading to its recovery, we have been unable to secure any trace of it."

AFRICAN chieftains are able to distinguish between true and false friends. When Msidi, once king of the Garenganze, was urgently pressed by the Arabs not to allow Mr. Arnot to settle in his kingdom, bringing the gravest charges against the white man, Msidi replied that he did not know an Englishman, never having seen one, but he added: "One thing I know; I know you Arabs." With this knowledge in his mind, Msidi was willing to receive the missionary in total disregard of the charges made against him.



RECENT despatches from Shanghai and from Washington report a popular uprising at Ku-Cheng, a village on a branch of the Min River, in the borders of the province of Fuh-kien in China, resulting in the death of many native Christians, of several missionaries, said to be all English, and the destruction of mission property. The Church Missionary Society of England carries on extensive missionary operations in this region; and the Methodist Board of New York has a work and property at Ku-Cheng, but no resident missionaries. The greater number of the missionaries and the greater part of the work belonging to our



Foochow Mission are in and near to the city of Foochow, and are undisturbed, so far as we are informed. The interior station of this mission at Shao-wu, some 250 miles up the Min River, is still more remote from the disturbances reported. The accompanying sketch-map shows Ku-Cheng and the region in which this attack occurred, in their relation to Foochow and Shao-wu. It is to be hoped that this shocking outrage, which seems to have been deliberately planned, will receive the prompt and condign punishment which it merits, and that the British Government and our own will unite in demanding and obtaining indemnity for this wrong, as well as security for the future. The letter of Mr. Goddard, printed on another page, describes a pleasant interview with Chinese officials at Ing-hok, a point about as far south of the river Min as Ku-Cheng is north of it. The name of Ing-hok was mentioned in a recent press despatch, but we have no tidings of any disturbance there beyond what Mr. Goddard alludes to.

THE able and eminent Principal of the Madras Christian College, Dr. Miller, has created a decided sensation in India, both among the Christians and Hindus, by a recent lecture on "The Place of Hinduism in the Story of the World." The point that impresses us strongly in reference to this address is that it is understood in widely different senses by those who are discussing it. When candid readers on all sides are in sharp dispute as to what the lecturer means, either the thought must be shadowy or the language vague. By some, Dr. Miller is understood to imply that there are truths or ideals in Hinduism which Christianity lacks, notwithstanding its vast superiority. By others it is claimed that Dr. Miller means simply that the Hindu mind, by reason of its peculiar aptitudes and ideas, will be able to grasp and set forth some conceptions of truth not now recognized or emphasized by Christians, but wholly in the line of Christian revelation, and which will be for the great advantage of the world. No one certainly can forbear the hope that in the unfolding of the church of the future there may arise in India, or China, or Japan, men of large spiritual and intellectual power, who shall have seen Christ and been brought into loving service of this divine Master, to accomplish for the church a service similar to that rendered by Augustine of Africa, or Luther of Germany, or Knox of Scotland — lands that were steeped in deepest paganism when the first missionaries of the gospel went forth. Doubtless there is yet more light to break forth from God's Word. And it may be left to races of men yet to be redeemed to see and emphasize these added truths. But for us of to-day it is enough to know that the Light has come into the world. In Christianity we have not merely a system of truth but a remedial agency. What the world needs, what India needs, is not so much better ideals as a power that shall break its sin. Hinduism knows no such power. It is useless to search for it in its philosophies. It is not there. The final answer to all the claims of Hinduism is India. There Hinduism has had a fair field, wide enough and long enough to test its qualities, and it has had about as much effect upon the degradation and sin and nameless woes of the hundreds of millions of its followers as have moonbeams in melting the ice of the Himalayas. And in saying this one does not deny that the truths in Hinduism are truths, and that they came from Him who is the source of all truth, any more than he denies that moonbeams are light, and that they come from that central fountain of heat and light and life — the sun.

IF any evidence were needed additional to that which is already at hand to show the absolute necessity that England, with the support of her associates, should make it impossible for Turkey any longer to evade the obligations for good government which she assumed in 1878, it is found in the degree of insecurity felt by foreign residents at many a point in Turkey at the present time. On the opening day of the recent Commencement of Anatolia College at Marsovan, the Armenian revolutionists, a little knot of whom has long lurked in Marsovan to the disturbance of the peace of the community, killed in cold blood at the entrance of the chapel a leading Protestant citizen of that city, and it is given out distinctly that other assassinations of the same sort are to follow. On the list of the proscribed are said to be the names of two of the native professors in the college and two of the missionaries connected with the work in Marsovan. Similar threats are made and the same danger apprehended elsewhere in Turkey. The local authorities are friendly to the missionaries, but are unable to cope with the evil, and they do not seem to receive any effective aid from the central government in ferreting out and bringing to justice these violent and bloody men. It is needless in these pages to say that the missionaries of the American Board at Marsovan and at every other point in the Turkish empire have ever been the loyal supporters of the government of the Sultan, and have steadfastly opposed all revolutionary movements like that which has its centre in this nihilistic band in Marsovan. The movement appears to be part of a long-cherished scheme on the part of reckless revolutionists to do something which should startle the civilized world, disrupt society, and in some way bring about a forcible revolution. It is interesting to note that, in spite of perils of this kind and many an external obstacle, the missionary work is thriving everywhere in the Turkish empire, and reveals the one sunny, hopeful aspect which this land now presents.

It is with great pleasure that we report to the readers of the *Herald* that steps have been taken toward the building of a new *R. W. Logan* for the uses of our missionary work at Ruk. The contract for the building of this schooner was let in San Francisco on the first day of this month, and the promise is given that she shall be completed, ready for launching, within thirty-six days. She will be of about the same size and general build as the former craft, with some improvements suggested by experience. Happily the insurance upon the former schooner (\$5,000), which was promptly paid upon the ascertainment of the loss, will nearly or quite cover the entire cost of the new vessel. Captain Isaiah Bray, for many years commander of the *Morning Star*, has consented to take charge of the schooner when she is ready for the sea, and sail her down to Ruk and aid in the initiation of her work there. It is expected that a young man of California will go with Captain Bray as mate and be ready, when Captain Bray returns with the *Star*, to take entire charge of the schooner. Mr. Price and all the missionaries associated with him at Ruk have made repeated calls for the new schooner as indispensable to the proper supervision of the work in those islands.

A MISSIONARY lady, who had seen much service both in foreign lands and in the United States, took up work, not long since, at a new station, and though the outward circumstances were far from propitious she writes home: "I do not think I was ever so supremely happy in my life.

## SALONICA IN MACEDONIA.

BY REV. J. HENRY HOUSE, D.D., OF SALONICA.

SALONICA, recently reoccupied by the American Board as a centre for work among the Bulgarians of Macedonia, is the Thessalonica of the Acts of the



THE ROTUNDA, OR ST. GEORGE'S MOSQUE, AT SALONICA.

Apostles. It is a city of great antiquity and is interesting alike for the memories which it awakens of ancient Greece and Rome, and for what it recalls of the history of the Apostle Paul and the Christian church since his day.

## ITS ANTIQUITIES.

The view of the city given on a following page will enable the reader to form a good idea of the city as it now is. The picturesque Genoese tower, which

is seen at the left, reminds those who have visited Constantinople of similar towers in that city. The old walls, which are still in very good preservation on three sides of the city, have been pulled down to the seaward and to the south-east of the city, and so are not distinctly seen in the picture. The minaret with a ruined top, near the centre, marks the site of the mosque of St. Sophia, which was greatly injured by a great fire that occurred a few years ago. It was formerly a Christian church and was built in the reign of Justinian by the same architect that built St. Sophia in Constantinople. The great square building that is seen a little farther to the right, but still near the centre, is the fine new government building. The prominent round building, with its minaret, at the left of the picture, is the Rotunda, or St. George's Mosque, as it is also called. This is supposed by some to have been built by Trajan after the pattern of the Pantheon at Rome. It was the old Metropolitan Church in which the Emperor Theodosius the Great was baptized. Turning the eye back again a little to the right, you will see the Mosque of St. Demetrius, who is more revered to-day in Salonica than Paul himself. The tomb of the martyr, for such he was, is still pointed out to the visitor and is said to be honored even by the Turks, who open the mosque once a year to Christian pilgrims who flock in great numbers to the shrine of the saint. There is a tradition that this mosque is built near the site of the synagogue where Paul preached.

The Rotunda, a picture of which is seen on the preceding page, is a building of much historical interest. Its walls are twenty or twenty-two feet thick. It contains some very curious mosaics of waterfowl which perhaps are very ancient, and yet they are as bright and fresh to-day as though they were finished but yesterday. Another mosque, called Eski Djuma, or "Old Friday," is probably the most ancient building of the city. It was not only at one time a Christian church, but before the Christian era it was a temple of Venus. Its very name, "Old Friday," preserves this tradition, as Friday (*Vendredi* in the French) is the Day of Venus. In this mosque there are some very ancient Ionic columns and two fine rows of columns with Corinthian capitals. These shafts have been painted dark green, and the capitals flesh color, perhaps in honor of a visit of the Sultan to the city some years since! All these columns doubtless belonged to the temple of Venus.

This city was, until within a few years, the possessor of two triumphal arches erected in the time of the Roman emperors. The oldest one, which spanned the Via Egnatia at the western extremity of the city, without doubt existed in Paul's time, and he probably passed under it in going out of the city to Berea. Upon this column was the inscription referring to the "Politarchs," which is exactly the name (a strange one to scholars) which Luke gives to the rulers of the city in the Acts. This arch was pulled down to furnish materials for the quay. The larger part of the stone upon which was found the inscription has been placed in the British Museum.

The Arch of Constantine, of which we give a picture, still spans the Via Egnatia at the eastern extremity of the city. Upon each of the bases are very interesting sculptured bas-reliefs in stone, though somewhat injured by fires and the hand of time. The figures represent a Roman triumph. Although the arch goes by the name of Constantine, a Danish antiquarian, who spent a good deal

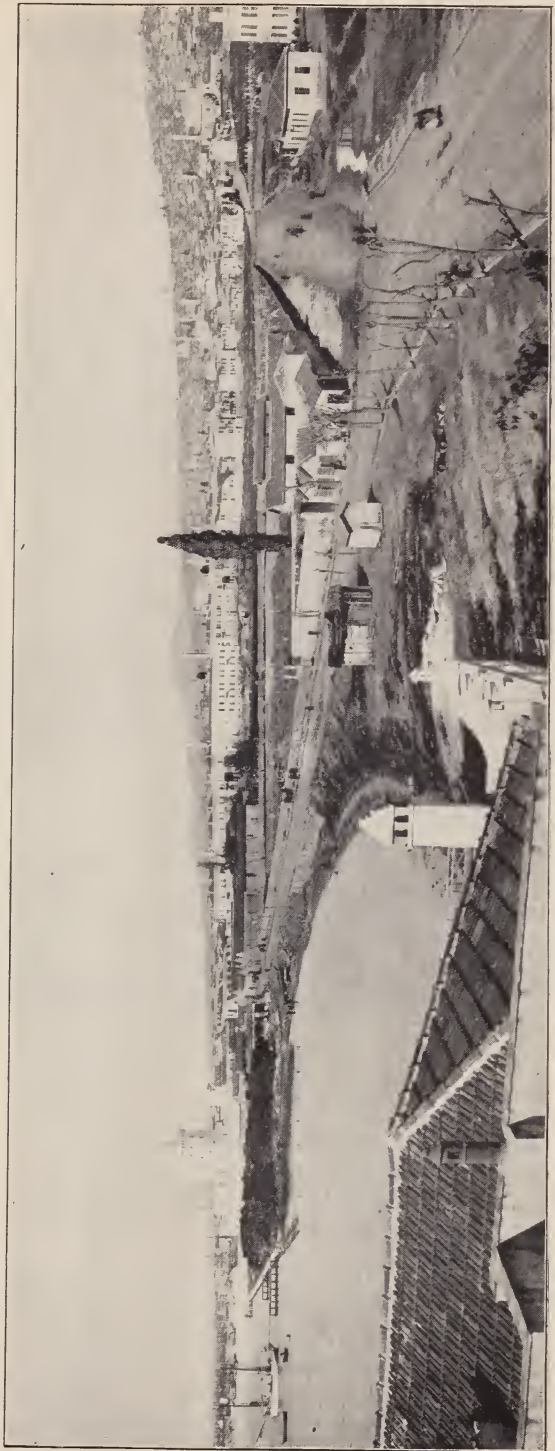
of time in studying it, believes it to belong to the time of the Emperor Galerius (305-311 A.D.).

Between the Rotunda and the sea one may still see the open space called the Hippodrome, where thousands of the city's inhabitants were massacred by order of Theodosius the Great, who in consequence was not allowed by Ambrose of Milan to partake of the communion for eight months.

#### ITS HISTORY.

Salonica is still called Thessalonica by the Greeks. Its history, which is of surpassing interest to the scholar and the Christian, seems to reach back into the dim ages of mythology. Opposite the city, and across its beautiful bay, rises among the clouds the majestic Olympus, the fabled home of the gods. Of the city under its earliest names of Emathia, Holia, and Therma very little is known. Cassander, the husband of the sister of Alexander the Great, is said to have rebuilt and beautified Therma and to have changed its name to Thessalonica, that of his wife. We have time for only a hint as to the history of the city.

Xerxes encamped here with his great army on



CITY AND HARBOR OF SALONICA.

his way to Greece. The great orator Cicero spent some time in banishment here, and some of his letters were dated from this place. Anthony and Octavius rested here after the battle of Philippi and made the place a "free city." But to the Christian other memories are more precious than these. Here the great missionary Paul walked, preached, and founded a Christian church. Twelve feet below the present street at the Arch of Constantine was found the marble pavement of the very same street upon which, doubtless, the apostle walked. His repeated visits to the city, together with his sufferings here for Christ's sake, entitle it to the name of the Apostolic City. The important work which the Christians of that Apostolic church wrought in this whole district is understood by what Paul says of them in 1 Thess. 1 : 7, 8 : "So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." All through the Christian ages this city has held a commanding position with reference to the Christianity of the whole district of Macedonia. One of its archbishops, Eustathius, was reputed to be the most learned man of his age (twelfth century).

From a missionary point of view the city is of special interest to us in our work for the Bulgarians, in the fact that it was the birthplace of the two great Slavic missionaries, Cyril and Methodius. These two gifted brothers gave up their lives to missionary work among the Bulgarians and other Slavs, especially the Moravians. They were the authors of the Slavic translation of the Scriptures (ninth century), and Cyril gave his name to the alphabet which is now used by Russians, Servians, and Bulgarians, which is called the Cyrillic (or Kyrillic). These two brothers are to-day the patron saints of literature and education among the Bulgarians. They are supposed to have led the king of the Bulgarians to the Christian faith about 865 A.D., and afterwards to have worked among the Moravians.

#### THE AMERICAN BOARD'S MISSION.

Salonica was visited by Dr. William G. Schauffler from Constantinople in 1847, and it became a station of the American Board's Mission to the Jews in 1849. Messrs. Maynard and Dodd, with their wives, landed here on April 2 of that year. The station was reinforced by Mr. and Mrs. Parsons in 1850, and by Mr. and Mrs. Morgan in 1852. The missionaries met with a great deal of encouragement not only among the Jews but also among the Greeks and Bulgarians. The death, however, of Mr. Maynard soon after his arrival in September, 1849, and of Mrs. Morgan in September of 1852, and the prostration of Messrs. Parsons and Morgan by intermittent fever, prevented the vigorous prosecution of the work. Notwithstanding all this, tours were made as far north as Sofia. However, in 1856, the station was given up, the work among the Jews having been passed over to the missionaries of the Established Church of Scotland. Work among the Greeks was first passed into the hands of the Southern Presbyterian Church of the United States, but a few years ago its missionaries withdrew, leaving the work in the hands of native Greek brethren, of whom the chief representative is Dr. Kalopothakes, of Athens.

Salonica was reoccupied by the American Board as a station of the European

Turkey Mission, October 9, 1894, Rev. E. B. Haskell and wife reaching this city at that date. The writer of this article, with his family, joined the station on November 7 of the same year. The reason for occupying the city as a centre for Bulgarian work is the fact that Salonica is the governmental centre for a very large Bulgarian population which can be more easily reached from this city than from any other. Here three railways branch out, one towards Monastir and the west, a second towards Skopia and the north, a third toward Seres and the east, and the latter is expected soon to connect this city with Constantinople.



ARCH OF CONSTANTINE AT SALONICA.

In 1847 the English consul, Mr. Blunt, estimated the population of the city as follows: 30,000 Jews, 20,000 Moslems, 13,000 Greeks, and 1,000 foreigners. The most probable estimate to-day would be: 80,000 Jews, 15,000 Moslems, 15,000 Greeks, 5,000 Bulgarians, and 5,000 of other nationalities, making a total of some 120,000 inhabitants. It will be seen from this it is largely a Jewish city; more people speak Hebrew-Spanish than those who speak any other language. The villagers, however, to the north and west of the city are largely Bulgarian, and already a very interesting work is opening up in the province in connection with the new station. Quite a large work was passed over to this station from Samokov station on the Razlog Plain in the northeast and from Monastir station in the northwest, on the Strumitza and Radovich plains, so that we now have

some sixteen out-stations, in one of which the work is entirely new and of a most interesting character. We have already received in the province thirty-six new members to the church since the first of January, and quite a number more are waiting in various places to be received. We have reason to thank God for this auspicious beginning of our work, and we hope that we may have a place in the love and prayers of the home churches.

*Salonica, June 29, 1895.*

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## HYMNS AND MUSIC IN THE MARATHI MISSION, INDIA.

BY REV. JAMES H. ROSS, BOSTON.

It is convenient to consider the hymns that have been naturalized in India, according to the languages in which they have been originated or into which they have been adopted. Northern and Central India is inhabited by the Aryan nations. One of the principal languages of this group of nationalities is the Marathi. It is spoken in the territory contained in a triangle, the apex of which is Nagipore, and the base is the western coast from Goa to above Bombay. The population numbers about 17,000,000. The oldest mission of the American Board of Commissioners for Foreign Missions was established among this people in 1813, within three years after the Board itself was organized. Within six years after the mission was established, a hymnal was published containing sixteen small pages. The hymns were in native metres. The Watts of Marathi hymnology was the Rev. Henry Ballantine (1813-65). Like Watts, he was a pioneer, although not a reformer, for there was almost nothing to reform and everything to originate. He was a hymnist, a translator, and a compiler. He published in 1845 "Hymns for Divine Worship," a collection of translations of the best English hymns in English metres. It contained more than 100 hymns. A fourth and enlarged edition was published in the year of his death at sea, 1865, by the Bombay Tract Society. It consisted of 336 hymns. Mr. Ballantine prepared sixty-four children's hymns.

The first native Marathi hymnist was a catechist of the mission, Krishnaraw Ramaji Sangalè, who in 1867 published a collection of his hymns in native metres. It became popular, and in 1874 parts of the collection were adopted into the fifth edition of Ballantine's "Hymns for Divine Worship." Sangalè originated the Christian Kirttan, an imitation of the heathen Kirttan, or musical performance in praise of some god, in which vocal and instrumental music was included. He did what Wesley did in borrowing an old ballad tune to serve a Christian hymn; what the Salvation Army has done on a large scale. It suggests a distinct Christian plagiarism, provided no laws of copyright be violated. It means that the children of light may properly go to school, in some things, to the children of this world and demonstrate their possession of commonsense to the degree that they learn wisdom as to the methods of reaching and retaining adherents. It is opposed to a false pride about doing original work.

The Christian Kirttan originated in 1862 and still prevails. As an evangelistic agency, it originated in Ahmednagar, a city having now 37,500 inhabitants, in the Presidency of Bombay, British India. Songs on the life of Christ were sung,



with instrumental accompaniment. This was, therefore, a simple, almost commonplace affair. Accepted hymn-singing usually consists of singing with musical accompaniment and nothing more. To call it a musical performance is to describe it exactly, not derisively. The movement spread to about 100 villages and brought over 600 communicants into the church. It was a sacred concert, consisting of instrumental and vocal music, occupying about two hours. It was what Americans have come to call "a praise service." Choruses abounded, and choruses are characteristic of Marathi hymns, thereby furnishing much material for the Kirttans. Kirttans continue until this day, and their history has covered precisely one generation. One of the sad, yet encouraging facts reported from the Rahuri district in 1894 is that the Kirttan, which has been cut off for want of funds, is often asked for.

The children's hymns of Mr. Ballantine became the nucleus for a collection of children's hymns, gradually enlarged, to which Sangalè, Rev. Samuel Fairbank, D.D., Mrs. Rev. Henry G. Bissell, and Mrs. Rev. Henry J. Bruce have contributed. It is called the Bulbul.

Rev. Charles Harding, of Sholapur, has edited a "Song Treasury," published at Bombay in 1886, consisting of 216 hymns, with suitable tunes, including more than fifty popular native airs, all in European old notation. Some of the hymns are original. Except the native airs, the tunes are borrowed from other collections.

The *Balshikshak* is a little sheet, published weekly by the Bombay Tract Society, for the aid of Sunday-school workers and others. It has been prepared by Rev. Samuel B. Fairbank, D.D., and it has become an indispensable help in the work of Sunday-schools. In it many Scripture stories have been given in Marathi verse. It will be readily seen that the literature of this mission in prose and poetry is in large part hymnological, relating to the words and tunes of native and translated hymns.

During 1894 the dormitory of the Boys' Boarding School in Bombay was repaired and measurably rejuvenated. It was reoccupied with much thanksgiving and rejoicing. Each boy, after he had been bathed, was tucked up in bed. When the last one was in bed, teachers and pupils joined in chanting Watts' well-known hymn, "Song for Morning and Evening" (2 Sam. 1 : 26 ; Isaiah 45 : 7) :—

" My God, how endless is thy love !  
Thy gifts are every evening new."

There was no happier or more thankful company in Bombay that night than the one which occupied the cots that had been given by generous friends 10,000 miles away in America.

Touring among the villages is one of the most attractive features of missionary work. Rev. Henry G. Bissell, of Ahmednagar, has ten out-stations in his fields, within twelve miles. He is accustomed to be present at the Sunday services in these villages, often taking with him a company of singers with their instruments. The singing company has been a very great help. He has often had services of two or three hours' length, where the people would hardly have stayed half an hour, without the additional attraction. The people are very fond of such music, and the gospel, which was first proclaimed by a song, might well be effectually

repeated to the people in the same way. At one place a crowd of 500 assembled and remained seated for two hours and a half, looking at Bible pictures exhibited by a stereopticon and listening to the remarks and sometimes songs explaining them.

In a house in Ahmednagar where five brothers live with their families, there is a little girl named Bakhi, a sweet and winning child about five years old. She has been taught to sing the "Happy Land" and other hymns in Marathi. She has one of those rare, sweet dispositions that no amount of spoiling seems to touch. Mrs. Rev. James Smith has taken her children to see this little one and many others, and it has been a great pleasure to all. As little Bakhi and Mrs. Smith's children sat singing their little hymns together, Mrs. Smith's singing the English words where they did not know the hymn in Marathi, she said to the women assembled: "It is not always in the same tongue, but the thoughts are the same; they touch your hearts as well as ours, and this seems to be a grand proof that there is but one God, one hope, and one heaven for us all. Why should he prepare the heaven that touches the borders of this life, and always so near, for us, and the weary successions of births for you?"

In 1894 the course in practical teaching of the Bible-woman's Training Class in Ahmednagar has included the explanation of devotional hymns, selecting those specially adapted for use among the heathen. The poetical forms and the words used in Marathi hymns are not always familiar to the less educated among the women, and the hymns have been found such a good medium for imparting instruction to the Hindu women that it seemed wise to give them a place in the regular course.

Sonubai Haripant Kelkar, a convert in Satara, died on the twenty-fourth of January, 1895. Six months previously she had a striking experience while she was ill with fever at her father's house. As Mrs. Rev. Henry J. Bruce, wife of a missionary, passed into the house at midnight and on to where the sick one was, she paused for a moment. Great was her surprise to find that Sonubai was singing in a clear voice. What was the hymn that suited her best? "Nearer, my God, to Thee; nearer to Thee." She continued singing when Mrs. Bruce entered the room where friends were standing around in grief and bewilderment. Mrs. Bruce remarked that the hymn was beautiful, and the dying woman, for the time being oblivious to all pain and unrest, her face lighted up as if it had been the face of an angel, sang "Angels to beckon me!" "Out of my stony griefs Bethel I'll raise," "Nearer, my God, to Thee; nearer to Thee." To divert her mind, Mrs. Bruce asked her not to sing any more then, but to try to sleep. "No," she said, "I can't sleep; do let me sing;" and again her clear notes rang out on the midnight air, "Let me come nearer, nearer." Her soul was apparently soaring above the storm of wind and rain outside and beyond all earthly things. Christians as well as Hindus were surprised to witness her resignation. They would wonder to hear her clear notes ring out in notes of praise, and Mrs. Bruce had said to her sometimes that the songs of Zion seemed as wings to her. When the release came after wearisome days and nights, she committed the keeping of her soul to him who gave it, and was borne upward "on joyful wing cleaving the sky."

In 1894, on the last day of the annual festival at Pali, sixteen miles south of

Satara, the Christians, taking their musical instruments, formed a procession and marched through the place singing the beautiful Marathi hymn, "Christ is my Saviour! he is very dear to me."

Having heard of a woman very ill in one of the houses that the Bible-women in Sirur visit, Mrs. Winsor went to see her. The woman's mind was clear. She asked most earnestly to have the Bible-women come, naming those she longed to see and to hear sing. They went again, and again she listened, and died rejoicing in Jesus. "The entrance of thy word giveth light" and joy.

"Jesus can make a dying bed  
Feel soft as downy pillows are."

To relieve the sorrows of deathbeds of Christians and converts from heathenism is the earthly mission fulfilled by innumerable hymns.

The facts here recorded are harmonious with and illustrative of the entire history of hymnology at home and abroad. Music and poetry, hymns and tunes, have played a prominent part in the history of human redemption. The facts and the history are analogous to what is true and ought to be true in all missions, although some nationalities are more poetical and musical than others. The Chinese are not poetical or musical, yet they seem to be very fond of music and hymns, peculiarly susceptible to the combined power of a good hymn and a good tune. A good hymn is a good sermon and will bear repeating—a fact that is not true of most sermons in prose, unless the repetition be to a different audience each time.

One of the qualities that constitute goodness in a hymn and tune is popularity, in the etymological sense of the word. It must express human sentiments and appeal to human instincts and longings. It must be impressive to the heart, the mind, the memory, the imagination of men, women, and children. Then it will be popular in its native language and it will bear translation into the language and life of foreign nationalities. So runs the history of the Marathi Mission, and parallel with it runs the hymnal literature of every people and tongue.

#### TWENTY-FIVE YEARS IN JAPAN.

THE Japan Mission of the American Board has commemorated the twenty-fifth anniversary of its establishment by issuing a thick pamphlet entitled "A Chapter of Missionary History in Modern Japan," "being a sketch for the period since 1869, and a report for the years since 1893, of the American Board's mission and the Kumi-ai churches in their affiliated work."

This most interesting and valuable pamphlet has been prepared under the editorship of Rev. J. H. Pettee, of Okayama. It does not claim to be a history of the mission, but in its several sections it presents the full material from which a history might be written. Naturally Dr. Greene gives a brief account of the founding of the mission, as well as of its relations to other missions. Other chapters are supplied by missionaries most familiar with the several departments. A record is made of the 125 missionaries, male and female, who have been under missionary appointment, as well as of those who have been employed by the mission.

A detailed account is given of the fifteen missionary stations, of the evangelistic enterprises, of the educational institutions, and of the medical and publication works. Plain statements are made of some of the difficulties and trials which have beset the mission, and especially the recent troubles at Kumamoto. Inasmuch as no annual report was presented last year, chiefly on account of economy, a detailed story is given of the past two years of missionary history.

Altogether the pamphlet is one of intense interest and permanent value, and is beautifully illustrated by numerous photo-engravings, and we hope it will be widely circulated in this country.<sup>1</sup> Two brief chapters contained in this pamphlet, both of them of striking interest, we reproduce here. The first is by Rev. Mr. Pettee, presenting contrasts between Japan twenty-five years ago and now. The second is from the pen of Rev. Dr. D. C. Greene, referring to lessons to be derived from the past for future guidance.

THEN AND NOW — 1869-1895.

By Rev. J. H. Pettee.

Then, a reorganized government on the basis nominally of a pure absolutism centering in the Mikado; an abandoned shogunate; a civil war just ended; Japan's face set toward the primitive past; Shintoism revived, and Buddhism as well as all European innovations condemned. Now, a well-organized, smoothly working, constitutional monarchy, with the country just emerging, as twenty-six years ago, from a momentous struggle, this time, however, with a foreign foe; no longer a hermit nation with a face turned backward, but entering on terms of equality into the sisterhood of nations, absorbing the best and latest the world can offer with a statesmanlike grasp of diplomacy, an eye on the future, and a clearly defined and consciously accepted mission as leader and savior of the Orient.

Then, no postal system, railroads, telegraphs, lighthouses, steamship lines, banks, mint, Sabbath, nor public educational system, save a single school of languages, and no newspapers except an official gazette. Now, all these and a multitude of other modern inventions, including electric railways, complicated machinery, and an international exhibition (the fourth), hospitals, asylums, a Red Cross society, codes of criminal and civil procedure, 3,500,000 students in her various schools, and an annual foreign commerce of nearly \$150,000,000.

Then, a state religion polytheistic and hardly more on its religious side than simple naturalism, together with a decadent Buddhism, and public edicts sternly forbidding the introduction of Christianity. Now, complete religious freedom and a growing respect for the great cult of the West.

Then, twenty Protestant missionaries and eight baptized natives in all Japan. Now, 600 Protestant, with 200 Roman and Greek Catholic missionaries; 40,000 Protestant church members, besides 73,000 Catholic adherents.

Then, no Christian literature except Bibles imported from China and half a dozen simple tracts, with an exceedingly limited circulation. Now, the whole Bible in Japanese, with more than 1,000,000 copies of at least one Testament scattered through the land; not less than forty weekly, monthly, or quarterly

<sup>1</sup> Copies are soon to be in the hands of Mr. C. E. Swett at the Rooms of the American Board, at the price of 40 cents each.

newspapers and magazines under Christian management, together with hundreds of different works covering every department of Christian truth, speculative and applied.

Then, not a single Japanese organization for the propagation of Christianity. Now, nearly 400 Protestant churches, half a dozen Home Missionary societies, 50 Young Men's Christian Associations, 57 Christian Endeavor societies, 18 circles of King's Daughters, several Chautauqua circles, 20 high-grade Christian schools for boys and 50 for girls, 100 night, industrial, or other special schools and classes, 12 Protestant and 17 Roman Catholic orphan asylums, 2 asylums for the aged, 1 for abandoned women, 12 dispensaries, 2 leper hospitals, special missions for the blind, deaf, for railway employees, policemen, discharged prisoners, Loo Choo islanders, and the mild-mannered Ainu, of which latter race 450 are Christians; also, work for converts in four great prisons of Hokkaido, and for the 20,000 Japanese in Hawaii.

Then, two Congregational missionaries just arrived in the land, with one Christian Japanese studying in an American college. Now, 70 missionaries on the ground, 40 Kumi-ai workers educated or studying abroad, 75 Kumi-ai or Independent church organizations, with a membership of 12,000, contributing \$25,000 a year for various purposes, acting pastors (31 ordained men), 60 evangelists and Bible-women, and at least 100 school or language teachers, and a large amount of untabulated philanthropic enterprise done in the name of discipleship. Surely these pictures show that Christ has come to Japan, and that his spirit is working mightily in a thousand ways for the regeneration of the Orient.

MESSAGE OF THE FIRST QUARTER-CENTURY TO THE SECOND.

By Rev. D. C. Greene, D.D.

The lessons of the past twenty-five years are many. It is obviously impossible within the limits of this paper to enumerate them all, much less to enforce them by specific illustration. There is, however, one lesson which, as we look back over the history of our mission, stands forth with peculiar clearness and which may well be called its special message. That lesson is the value of a living faith in a personal and ever-present divine Saviour. It was such a conception of Christ which drew our first converts to us. As one of them not long since remarked: "It was not the purity and sublimity of Christian ethics which attracted me; it was rather the thought of Christ as living with his followers." It was the same faith which gave intensity to the courage and zeal of Pastor Sawayama and his people and prepared them for the noble work which they accomplished in the church and in society. This faith was also the mainspring of Dr. Neesima's life, and in it is to be found the secret of the success which he and his associates won in the Doshisha. It was the thought of this living and present Saviour which made the students of the Doshisha conspicuously different from their compeers in non-Christian schools and compelled the admiration of the people of Kyōtō. It is true they did not all accept this conception, but the public sentiment of the school was dominated by it, and it produced in many breasts a lofty ideal of patriotism and Christian devotion.

Many different forces have been working in Japanese society during recent years, and among them are not a few which have combined to dull the brightness

of this faith and to give a pantheistic aspect to the religious life. Those who have felt these influences most strongly are teaching a so-called ethical Christianity. In so far forth as this means a more studious attention to duty, a more careful and persistent application of the principles of Christianity to the details of social and political life, it cannot be preached too often or too strongly. The kingdom of God has its relations to every sphere of life; nay, there is no department of life which is not within the domain of that kingdom. The Christian must yield to no one in punctilious performance of duty; but in our zeal for ethical teaching we must not forget that Christianity is a new life and that the fountain of that life lies in our faith.

We believe this faith is working strongly in the church to-day, manifesting itself at times in the most impressive acts of Christian devotion. Without claiming for the Christian soldiers any monopoly of martial valor, it will be admitted that in the present war they have acquitted themselves with admirable courage and self-forgetful patriotism. Whatever may be the verdict of dispassionate criticism, there can be no doubt that the Japanese are thoroughly convinced of the righteousness of their cause. With the Christian soldiers this feeling is very strong, and it has been accompanied in some cases by an almost mystical faith in divine leadership.

It is related of a Christian lieutenant on board of one of the men-of-war in the engagement off the Yaloo River, that at a time of very great peril he called two Christian sailors and ordered them to prepare for a duty which, while it promised to save the ship, involved the almost certain death of both. The sailors hesitated a moment, but the lieutenant said: "Don't forget Christ's promise: 'Lo, I am with you alway.'" Their hesitation vanished and they nerved themselves for their task, as though they heard the Saviour's voice speaking through the lips of the officer. Happily the danger was averted and the men were spared; but they had met the supreme trial and were more than conquerors through him that loved them.

As we enter the new era of our missionary life the Japanese nation confronts a momentous crisis in its history. The future opens with bright promise, but it involves most weighty responsibilities and peculiar dangers, both to the national life and to individual character. Can we do better in the face of these dangers and these responsibilities than to give emphatic utterance to our conviction that true prosperity and the most noble character must come through the living Christ? "This is the victory which overcometh the world, even our faith" — faith in the Christ who ever liveth and who will be with his people even unto the end of the world.

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### Letters from the Missions.

#### *East Central African Mission.*

##### STARTING A NEW STATION.

MR. WILDER wrote under date of May 8:—

"The mission received from the Char-

tered Company grants of land in two blocks; one at Mount Silinda where the whole mission force has been located up to date. It has become necessary that the other block be occupied. Choice fell upon me to remove and start a new

station on the second block. The farm lies in the territory occupied by the notorious rain doctor Mjakanja. After many days of laborious search a site which met the approval of the mission doctor was chosen. It lies on the western slope of Mount Silkori, 3,000 feet above sea level—about eighteen miles as the crow flies west of Mount Silinda station.

“Grazing and fertile land, with good supplies of water and wood, are near at hand. The site lies close to a large wild fig tree under which, for many years, Mjakanja, the rain doctor, has practised his blasphemous rites in commanding the clouds to assemble and to scatter the rain abroad. Some day may a church stand by that tree into which the people may enter and pray for rains to the living God (1 Kings 8: 35, 36).

“In this hilly and wooded country it is not the whole story to have found a good site. If possible, a wagon track must be opened to it, to connect with the outer world. The choice lay between going around thirty-five miles, or directly through twenty-five miles. I decided upon the shorter and in five days had the wagon on the site, after cutting through fifteen miles of forest and crossing four brooks, over one of which we had to throw a rough bridge. Hereafter we hope the distance can be covered in two days.

“May your prayers attend us as we dig the hole in which shall be placed the flag-staff from which shall be unfurled the banner of the cross.”

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### *Western Turkey Mission.*

#### ANGORA.

MR. FOWLE, of Cesarea, sends the following:—

“You will be delighted to learn that our work in Angora is succeeding far beyond our expectations. The Istanos pastor is working most wisely and earnestly, and the people are responding grandly.

“Their hired house is already too narrow for them and they are looking for

more ample accommodations. It is possible that they will hire the old Gregorian school building, where about twice the present audience can be accommodated. Their relations with the Gregorians are most cordial and pleasant, and great numbers of them are coming to listen to the truth. This is true of many other places as well as of Angora. If not a direct effect of their sufferings for the past two years, it is certainly true that the Gregorians are now more ready to listen to God’s word and the preaching of the truth than ever before. And this interest is proving to be genuine and constant—not a mere indefinite hope of political profit. It is too widespread and too continuous for us to ascribe it to anything else than a real desire to learn the truth. Now is just the time to ‘go in and occupy the land.’”

#### ORDOO.—THE GREEK CONGREGATION.

Our readers will recall the story of the trials through which the Protestant Greeks of Ordoo have passed in securing their house of worship, arising from the opposition of their countrymen of the old faith. It was clearly an attempt on the part of the Greeks to extinguish Protestantism in that region. On account of the riot the church was closed for a time. The foreign embassies at Constantinople took up the matter and protested against this violation of religious liberty. Dr. Parmelee, of Trebizond, sends the following account of the recent events:—

“The effort to get permission to use the new building for school purposes was successful, and the order to open it was given with the alternative offered to the opposing Greeks to purchase the building at its full value. But the Greeks would not buy it, and when preparations were being made to open the schools they began the old argument of stoning. This continued for two days, the mob breaking into the building and destroying all they could lay hands on. The Bible-woman, Kivia Sophia, was there and fainted with fright, though not otherwise injured. Meanwhile the government was bringing police from Trebizond. When these

arrived the rioting ceased, and the government called the leading Greeks, and proposed three things, one of which they must accept: (1) to buy the building, paying its full value as before being damaged; (2) repair it and permit its use for schools; or (3) pay 150 liras damages and then the government would purchase it.

“The Greeks tried hard to avoid a decision, saying it could only be decided at Constantinople. But the government pressed a decision, giving only one day for consideration. They finally decided to pay the 150 liras. The government then bought the building, paying 600 liras for it, and will collect the 150 liras from the Greeks. This sum does not reimburse the brethren for what they have expended, nor will it more than half-meet the expense involved in what they are now compelled to do to provide another place. Then again the moving is to be paid in four instalments extending over a year, whereas it should all be at once in hand. A piece of ground on the seashore had previously been bought on which to build a church. Additional land was immediately secured so that a schoolhouse might also be placed on the same plot. It is important to push the work as rapidly as possible, while the government is favorable, before the Greeks have had time to rally in opposition, and for the purpose of securing a place for worship and schools. At present the land is enclosed with a surrounding wall, the foundations of the church are laid, and the school-building, which is being pushed, is up to the windows of the first story. It is hoped this building, which may be used for worship as well as school for some time to come, may be completed without delay. But the money is about exhausted, so much has been expended for land and surrounding walls. An effort will be made to secure the immediate payment of the instalments. If this effort is successful, the situation will be considerably relieved; still, after our advanced money has been reimbursed, an insufficient sum will remain in hand to complete even one building.

It is truly a work of faith, and if our Ordo Greeks were other than they are they would give up in despair. As it is, they are giving liberally and working untiringly to realize their long-deferred hope of a suitable and permanent rallying point for their work.

“Meanwhile the opposing Greeks are quarreling among themselves as to who shall pay the 150 liras that is thrown on them. If the payment of this sum were a sufficient punishment to deter them from future outrages, it would be a great blessing. But perhaps the Lord has purposes of blessing for the work through further opposition.”

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### *Eastern Turkey Mission.*

#### FOUR PROMINENT MOVEMENTS.

THE annual report of the Mardin station, prepared by Mr. Andrus, after giving some details from the tabular view, speaks of some things which cannot be tabulated, as follows:—

“There are four movements which are most prominently potential at present in determining the course of events in our field, and we must content ourselves with simply calling attention to them.

“(1) The first is among the followers of Islam. It is a revival, not of doctrine, nor of life, but of ceremonialism and exclusiveness. There is no increased study of the Koran, nor any indication of a return to the juster dealings which marked the reigns of the earlier caliphs; but there is a decided increase in the cultivation of the Pharisaic spirit and a separation from the more intimate contact and intercourse with the Christian populations. Nor is this movement wholly from within, but it is rather the resultant of two forces—one internal, having its source at the head of the empire, and the other external, with its source in the increasing influence of Europe and America along commercial and educational lines. The Christian populations are responding to these influences and, as a consequence, are progressing, though at a slow pace, while Islam is less mobile and is envious of the progress



of her neighbors. So long as the existing régime stands, this movement will be accentuated.

“(2) The second movement is the growing activity of the papacy, especially in these parts. The Datarian conference of the Patriarchs of the Eastern communions of the Roman Catholic Church with the representatives of the Pope, Cardinals Bianchi and De Ruggiero, held at the Vatican last fall, resulted in granting concessions to these branches which are already putting forth leaves and blossoms with the prospect of an enlarged fruitage. Briefly these concessions emphasize the continued use of the old liturgies in the ancient tongues, revised and adapted to the tenets of the papacy; the celebration of the mass with either leavened or unleavened bread according to the ancient custom in each branch; the prohibition, to the missionaries of the Propaganda, from organizing a separate community from adherents of the various branches of the church in the East, and the establishment of direct financial relations between the patriarchs of these several communions and the papal see. This last means increased use of money both in the enlargement of the plant of these Romish sects and in gaining over adherents from the Old Syrian, Armenian, and Nestorian communions. The convent and theological school of the papal Syrians, located in Mardin, right over against our own schools, is to be at once enlarged to double its present capacity. At a neighboring village a score of houses have just been bought over to the papacy by its payment of their back taxes and fines for withholding names from the soldier tax list. A new and more vigorous campaign for the conquest of these Bible lands for the papacy is being entered upon, dating from the close of the conference referred to, November 10, 1894.

“(3) The third movement is the accelerated disorganization of the Old Syrian or Jacobite Church and community. Several causes have been and are still at work to give impetus to the downward trend of the Jacobite Syrians. On the seventh of

last October their patriarch died. His death was the signal for the beginning of a rivalry among the bishops in a race for the patriarchal chair. For the first time in the history of this church and of ecclesiasticism in this empire, the government has stepped in and boldly intimated who of the bishops shall not be allowed to be chosen patriarch by the Jacobite community, while on the other hand it holds the office before the remaining eligible candidates subject to the highest bidder. Each bishop has his coterie of followers, and the longer this unseemly squabble sways the community, the deeper become the heartburnings, envies, jealousies, strifes, and divisions among its members.

“Already the evil effects of such a chaotic condition of affairs are beginning to be seen in the defection of some to the papal Syrians, and in the closing of schools for lack both of funds and interest necessary to their maintenance.

“(4) The fourth movement has come up among these movements like the ‘little horn’ of the seer, and is destined to pluck them up by the roots. The evangelical movement is still a ‘little horn,’ but it is a horn — even the horn of David (Ps. 132: 17), and a ‘horn of salvation’ (Luke 1: 69). It is pushing against the first movement and compelling it to acknowledge the presence of a spirit that is not Pharisaical. It is pushing against the second movement and making the people of all creeds to own that there is a form of Christianity that is not bound in the swaddling clothes of ceremony and ritual, and that owns not Rome as the centre of its unity and authority, but holds up the freedom of the individual in Christ with responsibility to him alone. It is pushing against the third movement and beginning to attract its better element which is growing weary with the disintegration, contention, and strife, and the ignorance which breeds and fosters them.

“The pressure of this ‘little horn’ is, of course, always and only a moral one, and is quietly but steadily increasing. The very important question with us here

and now is, how to maintain this pressure and, if possible, increase it with diminishing resources. The strain of retrenchment upon the evangelical movement for the last five years has been tremendous in the face of the trinity of movements we have mentioned. Is it fair to longer subject it to such a strain? We must give no sign of yielding anywhere. Anglo-Saxon persistency, commonly called grit, coupled with grace, has thus far held the ground; but will our constituency compel us to hold on under such a strain another year — especially in view of the critical nature of the period in which these movements must shortly culminate?

“We have stated the facts as they stand in our field to-day and leave them with our constituency, simply asking, ‘What are you going to do about them?’”

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### Marathi Mission.

#### BOYS' SCHOOLS.

REV. EDWARD FAIRBANK, writing from Sonai, sends an acknowledgment of a gift made by an unknown lady which he purposes to use in the aid of the boys who are pressing into the school from all sides and quite beyond expectation. He says of these boys as follows: —

“*First*, they come from the very lowest stratum of society. No one in America can quite understand how their fathers and mothers are despised. On my way out from Ahmednagar I stopped at a well where was a bucket with a rope attached. I was on my wheel and was holding it and asked a boy near to draw me some water. His reply was, ‘I am a Mahar.’ That meant that as an outcast if he had dared to touch that well he would have been roughly treated. The boys in our school here are all Mahars. The help we give these boys makes them respectable before society to an extent not dreamed of by their ancestors.

“To-day I was talking with our pastor. His son-in-law is a graduate of the government medical school and holds a government appointment. Recently he was

appointed to a station where the caste feeling runs very high. He had a hard time on first going to this place. But he is winning his way and has the entrée to the best houses in town. His father is a pastor in the mission work and much respected; but his grandfather would have been kicked roundly if he had ventured to let his shadow fall on any high-caste man. All these boys will not reach the station and influence of this young doctor, but the bulk of them will be respectable men, an uplift to the whole parish community, and useful besides in making known God’s message to their fellow-countrymen.

“*Second*, these boys are doing something for themselves. Their fathers do well if they earn 5 rupees a month (\$1.50), and any one of these boys could earn probably forty to fifty cents a month herding cattle. Some of my boys have paid 9 rupees for the year (two months’ wages for a grown man), and most of them pay something. In all I expect to get from them 150 rupees to 200 rupees for the year. That means about one sixth of their support for the year. Considering these two facts I feel that the cause is a good one.”

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### Madura Mission.

#### A NEW TOWN RECEIVED.

UNDER date of June 25, Mr. Perkins reports the reception under the Christian care of the Arrupukottai station of a community of Shanars, a caste hitherto unreached: —

“We have just had a very successful month’s work, in one town, Illupayur by name, where we have had ninety-three people join, of a type we have long been trying to get. In Arrupukottai the most influential people are Shanars, very rich, very industrious, and very zealous in their religion. They are building a large heathen temple, which is an offence to my eyes every time I pass it to go to our new church. We never have been able to get a single man, woman, or child from their caste. For years we have tried, but

the wall seemed adamant. These people that have joined us in Illupayur are close relatives of the Arrupukottai Shanars, so there is rejoicing all over my station, for everybody knows there is at last a breach in the wall, and we will be able to get into that caste in Arrupukottai and other towns.

“Many strong entreaties have come to me from our best men to do everything in my power to hold this new congregation firmly on account of its prospective influence on other Hindus of this class. These must have a church at once, but it is the middle of the year, and my money for church repair is all gone. They have given a large piece of land suitable for the church. If I build a thatch church costing \$25, the Hindus will probably burn it down. If I build a \$150 brick church, they cannot burn it down. I have neither \$150 nor \$25 for this church. Please try to get the amount for a brick church, and send as soon as possible.”

#### THE INEVITABLE STORM.

“After the missionary, pastors, and preachers had formally received these people to the Christian faith, had laid out the site of the church with prayer and an address, and had visited the houses of the different families to encourage and instruct them, I returned to my tent and said to myself, ‘This is delightful, but oh, the storm that is going to break over these poor people! What shall I do? what can I do to help them?’ The work of the evangelist in South India and in America differs in this: The home worker preaches the Word, rejoices over the ingathering, and then rests peacefully with the thought that his duty is done and that pastors will nurture and bring forward the new converts. The missionary and preachers in South India announce the same precious gospel, have the same ingathering, and then what? Peace? No; a sword—as the Master said, ‘I came not to send peace, but a sword.’ Instead of resting peacefully, the missionary agents and new converts have to brace themselves for a fight—a long, bitter, and cruel fight.

Eight of the ten years of my missionary life have been spent in Mandapasalai station, and I assure you, with the exception of the few weeks spent at the hills, no month has passed that I have not been in hot water. With 4,000 Christians in 120 villages, if the wave of persecution is beaten back from one village in one part of the station, it rolls in with power and force on the Christians of another village in another part of the station, till I more than once have broken out with Jeremiah and said, ‘Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth!’

“The mutterings and threatenings of the coming storm for Illupayur have already reached our ears. They will kill any Christian found alone, will burn down the houses, will stop trade from selling to them, and two weeks ago the head man of the Christians only just escaped with his life from a mob that pursued him till he succeeded in getting behind closed doors.

“Well, we propose to see this fight out, and only ask that you will stand by with ammunition for the guns.”

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#### Foochow Mission.

##### AN INTERVIEW WITH AN OFFICIAL.

MR. GODDARD, writing from Foochow under date of June 13, sends a very interesting account of a trip up a branch of the Min River to the Ing-hok field. After a description of the method of traveling and of the beauties of the scenery, he gives the account of an interview with the officials which we present below. This will be of special interest since it will be seen from the map of the Foochow Mission, given on a previous page, that Ing-hok, where the interview took place, is in the same province as Ku-Cheng, where the recent massacres have occurred. Of course this letter was written previous to those events, but it shows how questions are constantly coming up which require official intervention giving an opportunity for the expression of hostile feelings.

Mr. Goddard says: “I am just back from a week’s trip into the country. The

place visited was our Ing-hok field, which lies along a branch of the river Min to the southwest. The nearest preaching place is Chong-ha, about fifteen miles from the city, and the most distant is Diong-keng, about 100 miles away. This field is thus about eighty miles long by forty wide. The capital is Ing-hok, a walled city of 8,000 or 10,000 people, located in the centre of the district where four great valleys converge. The population of the whole district is not over 200,000, scattered in hundreds of hamlets and villages wherever there is a quiet place by the river or standing room among the glorious mountains. Work was begun here over thirty years ago and about fifteen years ago was quite flourishing, but lack of a resident missionary and sufficient helpers has stunted its proper growth; still there are to-day about 100 church members.

“The city is very attractively situated on the river bluffs and foothills, the business being largely done in the suburbs on the river bank. The walls enclose a somewhat triangular plot not over two miles in circumference, I should say, and a little back from the river. It is beautiful for situation, the four valleys that centre here opening up vistas of distant mountains of great charm. The climate is hot in summer, but the air is clear and fresh, making it a delightful place in which to live. The people seem very friendly, but they have the reputation of being very secretive, even for Chinamen.

“The wife of one of the church members at Ing-hok, herself a sincere Christian, died a day before our arrival, which precipitated a quarrel with the heathen relatives that we were called upon to settle. The latter insisted that the usual heathen ceremonies, which consist in Taoist worship and feasting for five or more days, must be carried out. These ceremonies are a ruinous burden to the poor, as the relatives, friends, and strangers all pile in and fairly eat them out of house and home. The father of the Christian is an old man in his second childhood, not a Christian himself, but in sympathy; a younger brother of the wife is also a Christian, but the

other relatives crowded in and imposed on the old man and overrode the husband. We went to the highest official and called his attention to Chinese law, which provides that Christians shall not be compelled to pay the expenses of idolatrous worship. We were received very kindly — but you will be interested in the details of the interview. The official yamen, or residence, is at the rear of a succession of courtyards and arches, and answers for residence, court, offices, and rooms for uncounted subordinates and hangers-on.

“The first two arches we entered without obstruction, then a gatekeeper took our cards to the next official, and we were permitted to enter to the next arch. All this time we were followed by a rabble of boys and loafers, who entered without objection even into the inner precinct. Here we were met by an official, evidently a secretary, to whom we told our business briefly, and after much time and palaver we were ushered into a side room, which proved to be the audience room of the second in authority. The buildings as usual are in a wretched state of decay, but as the officials are changed very frequently they never feel called upon to expend any money for repairs on a house that they will vacate in a few months or years. The room of the second official was not over twelve feet square and eight feet high, with the walls papered with some thin brown wrapping-paper. The furniture consisted of two tables for writing and one that was covered with gambling paraphernalia; we had evidently interrupted a game. Then on another small table were teapot, cups, and tobacco pipe. In a corner were two crude washstands with earthen bowls and dirty towels; these, with two bamboo chairs and some wooden horses, made up the furniture of the official, second in authority over a district half as large as Massachusetts. Opening out of this room was a smaller chamber with two double beds, but having no other ventilation than the door. We were passed small cups of rude china with weak tea and urged to smoke also, but when we declined the native waterpipe three cigars were pro-

duced from somewhere, showing that the officials had at some time been in contact with foreigners.

“The official soon made his appearance. He was a young man with a bright, thin face and the air of one accustomed to authority. His fingers were thin and tapering, the nails protruding in some cases a half-inch. He was dressed in the summer costume of white cotton upper garment, with full sleeves that extended six inches beyond his hands and the skirt of which from the waist line to the ankles was of thin pale-green silk. His drawers were of white cotton, bound tight at the ankles and over the stockings. He received me very politely, listened patiently to what we had to say, expressed a willingness to do anything that we wished in the matter, but suggested that we make out a regular complaint against the parties. This we said we did not want to do, but thought that a warning from him that the Christians must not be expected to pay for these idolatrous ceremonies would be sufficient. He said ‘All right,’ and sent for a clerk who wrote it out; this he then took before the highest official for his approval, and soon returned saying that the latter would see that the Christians were not imposed upon, and proposed sending the ‘runners’ at once to warn them. That same night the runners, or police, called at the chapel to learn more fully what they were to say, and after chatting and drinking tea departed in high spirits on their mission. An hour later all the parties came to the chapel, and such a scolding and chattering you never heard. It was finally settled that the Christians should pay for the feast and the heathen for all else. The next day the officials sent out to know if it was all satisfactory, and said if it was not they would take whatever steps we desired to protect the Christians from being molested.”

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*North China Mission.*

SOME RESULTS OF THE WAR.

DR. PORTER writes from Pang-chuang  
June 14:—

“The first good result of the war as far as missionary work is concerned is secured by France for her Catholic missions, but by the favored nation clause we shall all share in the result. This is the new clause of comity by which all merchants and missionaries are privileged to purchase land and other property, through free sale and purchase, without the obligation to inform the officials, and with the simple conditions that property is to be bought in the name of the general mission, taxes such as are assigned being duly paid.

“How simple and yet how large a concession this is will appear in recalling the number of riots and prolonged controversies which these land cases have given occasion for. It does not affect us at all, because for fifteen and more years we have bought as we pleased, with some little official trouble thrown in as a by-play. I sent to Mr. Bostwick the record of twenty-two deeds of land thus purchased and duly recorded from 1880 to 1888. However, the universal proclamation making purchase thus free ensures peace in the future and removes the great stumbling-block, which the British minister has always insisted on, that the missionaries had no right anyway to reside in the interior. As so often before, the French minister has secured the first advantage for his religionists. President Angell secured for the Protestant churches the relief from subscription to heathen temple service and other rites. Mr. Denby will no doubt secure the result of the new arrangement for American missionaries. A new era must begin from this springtime marked by the treaty with Japan and the movement of Russia to the seaport of Lazareff.”

CHANG-SSU-MA.

Dr. Porter writes also of a visit paid by his sister and himself to this out-station of Chang-Ssu-Ma, seventy miles, where there are a little church and a good keeper, Mr. Chia:—

“Last year they gathered the fruit of many years of prayer and mutual effort in the erection of a chapel and schoolhouse. The chapel was finished in August last,

but this was my first visit since its completion. Perhaps no record of personal and church work would surpass in interest that of this little chapel. It is very neat in its appointments, with foreign doors and glass windows, with a partition for the women and a little room for guests at the end. The schoolhouse adjoins the chapel on the west, and is airy and well adapted to its future use. From the front gate of the chapel we could look away for miles upon the wheat fields so full of promise to the country people. So we could with our Saviour lift up our eyes and see other fields waiting for the spiritual harvest. What a vast harvest there will be when God's time has fully come! It is a whole generation since the first seeds were scattered there; thirty-four years since one of the men of the village became a hearer and helper of Dr. Blodget in Tien-tsin. There are still less than thirty church members there.

"In February one of the medical helpers went to the assistance of Mr. Chia. An endless number of patients came from all directions, from the country and from the official cities. There is a very great opportunity and the helper is trying to use it wisely. My sister was very busy during the week of our stay. Not many heathen women came in except such as came for medicine, but it was a pleasure for her to teach the Christian women, than whom we have scarce a truer or more instructed circle, due very largely to the intelligence of the helper's wife. It was beautiful to be in a wholly Christian home, fuller of the real grace and simplicity which the Christian life ensures than almost any home we have seen. One such a home gives faith and effort new wings."

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#### *Shansi Mission.*

##### FRIENDLY PEOPLE.

DR. ATWOOD writes of his attendance at great fairs at Chao Ching and Ching Yüen:—

"The principal object I have in attending these fairs just now is to let the people know that we missionaries are still on the field. At the beginning of the war, now

happily closed, the rumor was largely circulated that the foreigners had all left the country. I have personally handed 20,000 tracts to about 10,000 people at four of those fairs within the past month. In nearly every case they have been kindly received and little rudeness was offered. It is difficult to judge as yet what the effect of the war, if any, will be upon the common people. We hear very few expressions as yet from anyone about it. Whether this silence means indifference or reserve of opinion remains to be seen.

"Externally there seems to be no less of friendly feeling toward us. I have just received a fan from the Fu and Hsien magistrates written upon in their own handwritings, with expressions of honor and esteem as effusive as would befit the Court of St. James. This gift was ostensibly on account of medical services rendered to friends of these officials or to members of their own families.

"The practice of the soldiers with muskets just outside of the wall, within a stone's throw of our premises, does not cease at all since the news of peace has arrived. The advent of foreign muskets with gleaming steel among the soldiers of Fen-chow-fu is an event of considerable importance, marking a transition from spears and bows and rusty flintlocks to modern arms and warfare. So seemingly insignificant a matter may be portentous of great movements in the history of this people. Is not now the time for God's people to put in their work for him with renewed energy of purpose? May the great Head of the Church move his children to go forth to victory!"

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#### *Japan Mission.*

##### SOLDIERS' AID.

MR. PETTEE writes from Okayama:—

"The response to that one appeal for help in behalf of work for soldiers has been unexpectedly generous. Some \$2,300 (silver) has come in from Japan, America, England, and Australia. The five chaplains sent to the army in China have all returned now after doing a very

telling work. As the committee have \$1,000 or more of the money left, they have just voted to send three chaplains to the army in Formosa to continue this unique form of Christian service. They are now hunting for the best men. God's signal blessing has rested upon this special form of Christian work. Still pray for us."

AN EX-CONVICT.

Rev. W. W. Curtis, of Sendai, reports a visit at several out-stations in the north made in the month of April:—

"At Wakuya I was very much pleased to see the number of children and young people that are being reached—a hopeful feature of the work there. There is very little to show for the two years' labor of an evangelist at Sanuma. Our hopes have not been realized there, yet good has been done.

"I baptized two men—one of them an ex-convict recently released at Tōkyō. He had become deeply interested while in prison in the Hokkaido, but could not be baptized there, where he spent ten or twelve years, I believe. His last year was spent in Tōkyō, and as soon as released he applied for baptism; but as he was not going to remain there the pastor or missionary to whom he applied said he had better be baptized where he purposed to live. He went back to his old home at Sanuma and found a Christian teacher there, with whom he at once began to study the Bible again, and was delighted when the missionary came and he could be baptized and confess his faith in Christ.

"His history is a very interesting one, as illustrating a phase of society not uncommon fifteen or twenty years ago, when the feudal system was giving way to the national form of government. He was a sort of freebooter of the Robin Hood type, who befriended the poor at the expense of the rich—an uneducated socialist who wished to equalize the fortunes of his fellowmen. The crime that sent him to prison for twelve years was the entering of a house with a drawn

sword, and making demands which were at once complied with, but which led to his subsequent arrest. Such a sentence, no doubt, seemed to him and to his friends pretty severe, but the government was determined to do away with such practices as far as possible.

"I wish to allude to a pleasing experience of Evangelist Shimozom at Hongo, not far from Wakamatsu. He has been very faithful in his labors, but owing to deaths and removals the number of Christians in his little flock has remained just about the same for the past year. He has been quite successful, however, in interesting some of the children of the village and getting 100 of them into Sunday-school. The change wrought in the manners of these children was such that recently parents of others came to him with a proffer of money and the request that their children might be taken in to be taught good behavior. Christian religion they knew nothing about, but were convinced that the teachings in this Christian school tended to good manners and good morals. Oh, that all our teachings and all our conduct may be such as to commend the religion of our Lord Jesus!"

OUT-STATIONS OF NIIGATA.

Mr. Newell writing on June 13 says:—

"As I go about on my tours and see the many needy places without any worker, and see the needs also of those places even where workers are stationed, I am always more impressed with the thought that it is yet far in the future before foreign missionary work in this country ought to cease. And while what we can do may be little comparatively, our presence here lends a permanence to the work which it otherwise would not have oftentimes.

"Our Echigo field is a wide one, and for the sake of convenience Mr. Pedley and I have divided it, he taking the northern half and I the southern. I have this spring made three tours of my field. I am now on a short trip, taking in only the places on the river. I have made

almost all my journeys on my bicycle, covering many hundred miles at almost no expense; and while this has been a gain to the Board, it has been no less so to myself in the better health which I have enjoyed all the spring and which I attribute largely to this abundance of outdoor exercise. Japanese beds never before seemed so soft and Japanese food never seemed so appetizing as it has this spring."

We have not space for a detailed account of visits at the several out-stations. At Nagaoka there is no evangelist, the Home Missionary Society, which has the care of the place, not having sent a successor to the laborer who left there last November. The place is important as the centre of the petroleum industry, and it is growing rapidly in importance. Sanjo is a stronghold of Buddhism, and Christian work is making slow progress. Whatever fruit there is is "hand picked."

At Shibata there was a disastrous conflagration on June 2, 2,000 houses having been burned. Strange to say, the church and the houses of the Christians escaped, though the buildings around them were burned to the ground.

At Niigata city the semi-annual meeting of the evangelists had been held for three days, days of pleasure and great profit, closing on the evening of May 30, which was also the day set throughout the country for celebrating the end of the war. A "theatre meeting" was held, at which several hundred persons listened attentively to the five speakers.

Of other places Mr. Newell writes: —

"At Kashiwazaki there is at present but little of interest to report. The number

of Christians has not increased and the attendance at the meetings by non-Christians is very limited, except on special occasions where preparations are made and advertisements sent out. The preaching place is not in the best location, and after a good deal of hunting and watching we have at last been able to secure what looks like a good house in an excellent location on the main street. The move into the new quarters will be made on the fifteenth of this month. Mr. Manabi has much to contend against, but I have yet to hear the first word from him to indicate that he is at all discouraged.

"At Gosen there is a little more activity. In February I baptized three there, and there will probably be others ready soon. One of those three is a very promising young man, formerly a priest — at the Shibata temple. He came out from his former life and associations into Christian faith and an honest living through a most interesting and genuine religious experience, such as we seldom meet with these days. He is now a silk weaver and a very skilful hand. At a meeting last month at Niitsu, an out-station from Gosen, he went with the evangelist, Mr. Katayama, and myself, and we all three spoke. Over 100 were present and gave good attention, but were especially attentive to Mr. Ueda's talk, which was to me surprisingly simple and effective. With training I think he would make a very valuable worker, and I am now trying to get enough money to put him into the theological school."

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## Notes from the Wide Field.

THE GOSSNER MISSION.

The *Revue des Missions Contemporaines* gives an interesting account of the Gossner Mission, founded by the pious Gossner of Berlin, who fifty years ago sent out his first missionaries. They were ten; only one a theologian, the others were mechanics. These men offered themselves voluntarily to him, partly because they could not fulfil the conditions required by missionary societies and partly because they had perfect confidence in Gossner. He was a member of the old *Société berlinoise des Missions*, but he differed from his colleagues as to the studies necessary for future missionaries and



thought that piety compensated for insufficient education. This was the beginning of the Gossner Mission, for which funds were provided by English friends. The principles laid down were these: simplicity in all things, studies reduced to their elements, provision for material needs confined to what was strictly necessary. One thing is needful, said Gossner; as to physical wants the Lord will provide. "Sound the clock of prayer rather than ring the bell of the mendicant," was one of his phrases.

But for a long time the Gossner Mission has been walking in the old paths. It has now its Mission Training House, its director, Professor Plath, and its employees. It is the old method, the traditional mode which prevails always and everywhere. And its success has been great; 141 missionaries have been sent out, and have gone to Australia, India, North America, and West Africa. They have found their most fertile field among the Kols of Chota Nagpur, India, where they reckoned, at the close of 1893, 35,778 baptisms and 3,696 candidates for baptism. Whole villages have accepted Christianity under their teaching.

#### POLYNESIA.

A GREAT REVIVAL. — A missionary of the London Society at Lifu, in New Caledonia, reports that a great and unexpected wave of blessing has come, through a series of services held by four of the native pastors, so that the whole island has been aroused to new faith and zeal. It is reported that 564 natives have entered seemingly upon the Christian life. In some of the villages there is scarcely a person who is not a church member or a candidate for admission. The people are inquiring why such a movement did not take place during the previous years of faithful labor, and the reply that is given is that there has been special prayer both in England and at Lifu for a blessing upon this particular mission. And the answer has come.

#### MADAGASCAR.

"THE news from Madagascar continues to be very limited, and what there is is not very satisfactory. The missionaries have wisely determined to take precautions against the possible outbreak of reactionary and anti-foreign feeling among a section of the people, by sending a number of the more defenceless members of the mission out of the country. Some will return to England; others will probably remain at Mauritius or at the Cape, to rejoin their husbands as soon as the way seems clear to do so. The French troops are apparently making their way steadily, though slowly, and at great cost, from the coast to the capital, but it is as yet impossible to foretell what the actual result of the expedition will be. The most serious indication of possible troubles in the future is the Lenten pastoral of the Roman Catholic Archbishop of Paris, which has been echoed in the pastorals of French provincial bishops. These ecclesiastics, emboldened by indications of a Catholic revival in France, are writing and speaking of the French expedition as a crusade on behalf of Catholicism, and appeal to their people to pray to the God of battles for success to attend the French arms, in order that Madagascar may be won to the Catholic faith. Such utterances, coupled with the strongly anti-British feeling which finds utterance among the French Colonial party, seem to point to anxious days in the future."

#### THE NEW HEBRIDES.

AN interesting account is given in *The Free Church of Scotland Monthly* of the zeal of the converts on Aneityum in the matter of benevolence. Dr. Inglis, the apostle of the New Hebrides, sought to make the people pay something for what they received. The arrowroot plant grew wild, but the natives made no use of it. Mrs. Inglis taught the native converts how to prepare it for market. When the season comes all the people go to the bush with their baskets and dig up arrowroot, which is of excellent quality. What they gather is then carried to the streams, washed, grated,

and strained through fine calico. The arrowroot is then passed through clear water in galvanized tubs till it is purified. In this way the people paid entirely for the Bible which Dr. Inglis had translated into their language. Anyone who had aided in making the arrowroot received a well-bound copy of the Old and New Testaments. After the Bibles had been secured the question arose with the people to what purpose they should devote the proceeds of this industry. They decided that it should be given to the church that sent the missionary, and this resolve has been faithfully carried out. The contribution of this year will amount to about \$500, which is a noble sum to come from two congregations. The value of the labor is said to be equal to about one week's wages of all who are employed. The natives also keep up willingly twenty-eight village schoolhouses in Aneityum entirely independent of the home churches.

## AFRICA.

THE NYASA COUNTRY. — A missionary of the Free Church of Scotland reports that the British administration, under the direction of Commissioner Johnston, has been successful in the suppression of the slavers on Lake Nyasa. It is now illegal to introduce European liquors into British Central Africa. This missionary speaks of looking from a watchtower on the banks of the Shiré River, and as far as the eye could reach there were to be seen "cornfields and peaceful native villages where a few years ago was the centre of the slave trade." There are now seventeen steamers on the Lake and the River, in place of the four of five years ago.

## CUBA.

REV. GEORGE LESTER, in *Work and Workers in the Mission Field* for August, says: "The Catholic Church in Cuba has fallen from its high estate. It has lost, if it ever possessed, 'the beauty of holiness;' it lacks that preserving 'salt' which was found in such as Bernard of Cluny and Fénelon of Cambay. It is the tool of the State, and as such is despised and discredited. With its celibate clergy for purity, and its confessional for heartease, it is derided by those who should be expected to esteem it, and its priesthood is the butt for the ribaldry of every scoffing wit. Its altars are served chiefly by foreigners; it is a rare thing for an educated Cuban to enter its ministry. Established and endowed it is, as a branch of governmental service; but it is 'disestablished' in the estimation of those whom it claims as its sons, and 'disendowed' of the affection of those whom it would fain have call it 'mother.' This Church has had undisputed possession of Cuba for centuries, but against it there lies a terrible indictment."

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 Miscellany.

## BIBLIOGRAPHICAL.

*Forty Years in South China. The Life of Rev. John Van Nest Talmadge, D.D.* By Rev. John Gerardus Fagg, Missionary of the American Reformed (Dutch) Church at Amoy, China. New York: A. D. F. Randolph & Co.

We welcome this story of a life spent in the service of Christ in China. Dr. Talmadge applied to the American Board for appointment in 1845, and in April, 1847, sailed from Boston by the then long route to the far East. As is well known, when the American Reformed Church estab-

lished its own independent missionary organization, the Amoy Mission came under its care. The book is attractively printed, the incidents in this missionary's life are well edited, and the reading of the book produces a wholesome influence upon the reader. The tender introduction by his brother, Rev. T. DeWitt Talmadge, D.D., expresses a truthful sentiment: "The dictionary which my brother prepared with more than two decades of study, the religious literature he trans-

ferred from English to Chinese, the hymns he wrote for others to sing, . . . the mission stations he planted, the life he lived will widen out and deepen and intensify through all time and eternity."

*That Eurasian.* By Aleph Benn. Chicago & New York: F. Tennyson Neely, Publisher.

This book is the interesting but distressing story of that class of people in India of mixed blood, half-European, half-Indian, who are called Eurasians. It purports to be written by one of this down-trodden class, and is in the form of an autobiography. It exposes the oppressions and outrages from which the Eurasians suffer, making a terrible revelation of the

sins committed against an inferior race by Englishmen bearing the name of Christians. The story is told so cleverly and the author, who is said to be a European, is so evidently a gifted and learned man, that one regrets the more the unjust inferences which he draws from the conduct of men miscalled Christians. It is well that their sins should be held up to the light, but it is not well to charge them to the account of the Christian religion, in defiance of which they are committed. It is, however, plainly the duty of the English Church to clear herself from such complicity with wrong as is attributed to her in this volume.

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## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*For Missions and Missionaries in China*, especially for such as have suffered recently from mob violence; that those who are spared may be comforted by the presence of Him who endured all things for man's sake; that the sad sacrifice of precious lives may not prove in vain; that the Chinese may be led to understand better the nature of the gospel which is brought them; and that foreign governments may act firmly and in a true Christian spirit in requiring the adequate punishments of offenders, and the protection of those who are engaged in missionary work.

*For the Deputations soon to sail for Japan*: that they may be under the divine protection while going and coming; that they may be guided in their investigations and conclusions; and that through their labors a great blessing may come upon the ministers, the churches, the schools, and the whole missionary work in Japan.

### ARRIVALS IN THE UNITED STATES.

July —. At New York, Miss Lizzie S. Webb, of the Central Turkey Mission.

August 3. At New York, Mrs. Julia F. Parmelee, of the Western Turkey Mission.

### DEPARTURES.

June 27. *The Morning Star* sailed from Honolulu on her annual voyage to Micronesia.

August 14. From New York, Miss Catherine H. Barbour, to rejoin the Mission to Spain.

### MARRIAGE.

May 24. At Tientsin, China, Rev. George D. Wilder to Miss Gertrude W. Stanley, of Tientsin: both of the North China Mission.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Changes within twenty-five years in Japan. (See page 362.)
2. How Christian lyrics are used in the Marathi Mission. (See page 358.)
3. Hostile Greeks in Western Turkey. (See page 365.)
4. Four great movements in Eastern Turkey. (See page 366.)
5. Preaching to the people in Japan. (See page 373.)
6. A new town received in the Madura Mission. (See page 368.)
7. Interview with Chinese officials near Foochow. (See page 369.)
8. Some results of the war in North China. (See page 371.)

## Donations Received in July.

MAINE.			
Alfred, Cong. ch. and so.	16	40	
Bath, Winter-st. Cong. ch. and so., 290.12; Central Cong. ch. and so., 32.50,	328	62	
Brewer, 1st Cong. ch.	10	50	
Bucksport, Elm-st. Cong. ch. and so., 61; "H. B.," 15,	76	00	
Kennebunkport, 1st Cong. ch., 5; South Cong. ch. and so., 6.58,	11	58	
Orland, Miss S. E. Buck, 10, and Miss H. Buck, 5, both for Boys' School, Peking,	15	00	
Portland, A thank-offering,	5	00	—463 10
NEW HAMPSHIRE.			
Boscawen, Cong. ch. and so.	14	28	
Canaan, "I. H. N."	25	00	
Concord, South Cong. ch. and so.	103	52	
Dunbarton, 1st Cong. ch.	20	00	
Durham, Cong. ch. and so.	8	10	
East Alstead, Cong. ch. and so.	1	67	
Greenland, Cong. ch. and so.	48	00	
Hollis, Cong. ch. and so.	27	00	
Keene, 1st Cong. ch., 203.62; 2d Cong. ch., 68.35,	271	97	
Kingston, Cong. ch. and so.	14	10	
Lisbon, 1st Cong. ch., A friend,	61	14	
Manchester, Franklin-st. ch.	35	00	
New London, Emma Maynard,	2	00	
Plaistow and North Haverhill, Cong. ch. and so.	17	00	
Raymond, Cong. ch. and so.	13	00	
Seabrook and Hampton Falls, 1st Cong. ch.	10	00	
Swanzey, Cong. ch. and so.	57	00	—728 78
Legacies.—New Ipswich, Leavitt Lincoln, by J. E. F. Marsh, Jr., A. A. Carr, and G. F. Merriam, Trustees,	150	00	
	878	78	
VERMONT.			
Brandon, Cong. ch. and so.	25	00	
Battleboro, Centre Cong. ch. and so.	17	24	
Burlington, College-st. Cong. ch. and so.	204	23	
Hartford, "E."	20	00	
Newport, 1st Cong. ch.	15	50	
North Bennington, Cong. ch. and so.	96	50	
Shoreham, Miss I. G. Birchard,	5	00	
South Royalton, Cong. Sab. sch., for catechist, Madura,	10	00	—393 47
MASSACHUSETTS.			
Amherst, 1st Cong. ch., 75; South Cong. ch. and so., 9,	84	00	
Andover, Chapel ch.	5	00	
Bedford, Church of Christ, E. G. Loomis,	100	00	
Bernardston, Cong. ch. and so.	49	16	
Beverly, Dane-st. ch., add'l,	9	34	
Boston, Winthrop ch. (Charlestown), 156.47; Second ch. (Dorchester), 107.63; Park-st. ch., 5; Eliot ch. (Roxbury), 2.84; A friend, Highland ch. (Roxbury), for a native preacher and a Bible reader, Marathi, 100; "B. F. D." (South End), 100; "L. W. B.," 10,	481	94	
Boylston, Cong. ch. and so.	10	00	
Brookfield, Cong. ch. and so.	5	13	
Cambridge, Prospect-st. ch., "Special gift,"	50	00	
Cambridgeport, Pilgrim Cong. ch. and so.	34	51	
Campello, South Cong. ch. and so.	150	00	
Chesterfield, Cong. ch. and so.	5	35	
Clinton, 1st Cong. ch.	115	00	
Conway, Cong. ch. and so.	42	51	
Dedham, Islington Cong. ch. and so.	2	50	
East Bridgewater, Union Cong. ch. and so.	4	72	
East Charlemont, Cong. ch. and so.	20	50	
East Milton, Cong. ch. and so.	6	17	
Enfield, Cong. ch. and so.	50	00	
Fall River, Fowler ch., to const., with other dona., EUNICE A. LYMAN, H. M.	50	00	
Foxboro, Bethany Cong. ch. and so.	31	10	
Gloucester, Trinity Cong. ch. and so.	50	00	
Greenfield, 2d Cong. ch., to const., with other dona., JOHN CLARK KING and EMIL WEISSBROD, H. M.	51	78	
Harvard, Rev. C. C. Torrey,	11	25	
Hatfield, Cong. ch. and so.	90	00	
Haverhill, Riverside ch., 9.50; Fourth ch., 7.60,	17	10	
Hawley, Cong. ch. and so.	7	11	
Hinsdale, Cong. ch. and so.	82	15	
Holyoke, 2d Cong. ch., to const. Mrs. F. H. CHAMBERLIN and Mrs. ELIZA SMITH, H. M.	287	21	
Hubbardston, Cong. ch. and so.	10	94	
Ipswich, South Cong. ch. and so.	50	00	
Longmeadow, Benev. Ass'n,	30	00	
Ludlow, J. E. Stevens,	25	00	
Manchester, Cong. ch. and so.	63	58	
Marlboro, D. B. Goodale,	5	00	
Mattapoisett, Mrs P. G. Hubbard,	5	00	
Medway, Village ch.	52	92	
Middleton, Cong. ch. and so.	13	00	
Millis, Cong. ch. and so.	2	00	
Monson, Cong. ch. and so.	28	28	
Montague, 1st Cong. ch.	32	00	
New Bedford, North Cong. ch. and so., of which 27 toward support Rev. and Mrs. F. R. Bunker,	268	13	
Newton Centre, 1st Cong. ch.	171	43	
Northampton, 1st Cong. ch.	234	46	
North Brookfield, 1st Cong. ch. (of which 20 from Extra-cent-a-day Band, for native preacher, Madura),	50	00	
North Easton, Swedish Cong. ch. and so.	3	40	
North Leominster, Cong. ch. and so.	25	10	
North Reading, Union Cong. ch. and so.	12	00	
Oxford, Cong. ch. and so.	70	00	
Packardville, Cong. ch. and so.	2	00	
Palmer, A friend,	5	00	
Pittsfield, 1st Cong. ch., 122.42; South Cong. ch. and so., 114.48,	236	90	
Rochester, A friend, to const. HARRIET B. LISLEY, H. M.	100	00	
Saugus, 1st Cong. ch.	47	00	
Sheffield, Cong. ch. and so.	7	59	
South Braintree, Cong. ch. and so.	24	00	
South Hadley Falls, Cong. ch. and so.	35	41	
South Walpole, "Missionary,"	2	00	
South Weymouth, Old South Cong. ch. and so.	37	40	
Southwick, Cong. ch. and so.	7	45	
Springfield, Olivet Cong. ch., to const., with other dona., JAMES WILLIAM NOUBOURN and FRANCES C. CONE, H. M., 159; 1st Cong. ch., 76.23; Park-st. Cong. ch., 5; Rev. T. H. Hawks, 25; Charles Barrows,	266	23	
Stoneham, Cong. ch. and so.	2	67	
Sturbridge, Cong. ch. and so.	11	34	
Taunton, West Cong. ch. and so.	16	38	
Walpole, 2d Cong. ch.	31	15	
Waltham, Trin. Cong. ch. and so.	15	83	
Ward Hill, Church of Christ,	13	50	
Wareham, 1st Cong. ch.	22	32	
Wellesley Hills, Cong. ch. and so.	47	00	
West Hawley, Cong. ch. and so.	15	00	
West Springfield, 1st Cong. ch.	28	00	
West Stockbridge, Village Cong. ch. and so.	29	00	
West Tisbury, 1st Cong. ch.	10	11	
Williamsburg, Cong. ch. and so.	15	00	
Worcester, Central ch., 90.53; Hope ch., 43,	133	53	
Wrentham, 1st Cong. ch.	40	00	
—, A friend,	500	00	—4,767 49

<i>Legacies.</i> — Cambridgeport, C. B. Grover, by L. B. Grover, Adm'r,	1,000 00
Centreville, Mrs. Hannah R. Worrell, by Elisha B. Worrell,	100 00
Haverhill, Mrs. Abby B. Kimball, by Joseph S. Howe, Ex'r,	100 00
Lowell, Miss Mary L. Shedd, by Otis A. Merrill, Ex'r,	568 80—1,768 80

## RHODE ISLAND.

Block Island, James C. Roomian,	2 00
Chepachet, Cong. ch. and Y. P. S. C. E.	27 00
Newport, United Cong. ch. and so., A friend, "In memory of Dr. Thayer,"	100 00
Providence, Plymouth Cong. ch. and so., 51.75; Pilgrim, Cong. ch. and so., 50; Wm. R. Talbot, 10,	111 75—240 75

*Legacies.* — Slatersville, Wm. H. Seagrave, by Charles S. Seagrave, Ex'r,

500 00

740 75

## CONNECTICUT.

Branford, Cong. ch. and so., 49; H. G. Harrison, 10,	59 00
Canaan, Pilgrim Cong. ch. and so.	35 85
Canton Center, Cong. ch. and so.	4 12
Chaplin, Cong. ch. and so.	34 50
Clinton, Cong. ch. and so.	49 60
Colchester, Cong. ch. and so.	29 67
Danielsonville, Westfield Cong. ch. and so.	36 75
East Hartland, Cong. ch. and so.	61 00
Falls Village, Cong. ch. and so.	7 29
Gilead, Two-cents-a-week Band, A member,	1 10
Greenwich, A friend to missions,	50 00
Griswold, 1st Cong. ch.	25 41
Haddam, Cong. ch. and so., toward support Rev. G. C. Reynolds,	32 00
Hadlyme, Cong. ch. and so.	10 00
Higganum, Cong. ch. and so.	25 00
Ivoryton and Centerbrook, Cong. ch. and so.	27 25
Kensington, Miss F. A. Robbins,	10 00
Litchfield, 1st Cong. ch.	44 26
Madison, 1st Cong. ch.	13 00
Middletown, 1st Cong. ch., 131.11; 3d Cong. ch., 11.43,	142 54
Mt. Carmel, Cong. ch. and so.	13 97
New Canaan, A friend,	4 12
New Hartford, North Cong. ch. and so., 25.78; Horace Tracy Pitkin, 1,000, 1,025 78	
New Haven, Church in Yale College, 250; Dwight Place ch., 173; Yale Divinity School, toward support Rev. O. Faduma, 30.50,	453 50
New London, 1st church of Christ, to const. JOHN LIBBY, H. M.	131 86
Niantic, East Lyme Cong. ch. and so.	11 00
Norwich, Park Cong. ch. and so., of which 663.68 toward support Rev. J. H. De Forest, D.D., 1,564.48; Broadway Cong. ch. and so., 482.88,	2,047 36
Old Saybrook, Cong. ch. and so.	39 51
Putnam, 2d Cong. ch.	43 63
Putnam Heights, 1st Cong. ch.	18 45
Salisbury, Cong. Sab. sch., Home Dep't,	2 60
Sherman, Cong. ch. and so.	27 00
South Canaan, Cong. ch. and so.	5 52
South Killingly, Cong. ch. and so.	5 00
Southport, Cong. ch. and so.	250 00
Stratford, A friend,	1 00
Suffield, Wm. Dewey,	25 00
Thomaston, 1st Cong. ch.	9 54
West Hartford, 1st Church of Christ,	42 10
West Haven, Cong. ch. and so.	16 75
Westminster, Cong. ch. and so.	3 25
Wethersfield, Cong. ch. and so.	50 18
Windham, Cong. ch. and so.	47 66—4,973 12

*Legacies.* — Cornwall, Silas C. Beers, by J. C. Calhoun and G. C. Harrison, Ex's, add'l,

174 59

Lee Scranton, Adm'r, 187.65; George M. Dowd, by do., less expenses, 46; William H. Dowd, by do., less expenses, 1,236.64, 1,470 29  
New Haven, Samuel Miller, by Geo. D. Miller, Trus., add'l,

100 00—1,744 88

6,718 00

## NEW YORK.

Albany, A friend,	50 00
Antwerp, 1st Cong. ch.	20 92
Busti, Eli Curtiss,	5 00
Camden, 1st Cong. ch.	37 40
Columbus, Cong. ch.	11 65
Copenhagen, 1st Cong. ch.	7 00
Ellington, Cong. ch.	7 00
Geneva, Mrs. A. H. Perry,	20 00
New York, D. Willis James, 5,000; G. W. Williams, 125; Mrs. Caroline L. Smith, 20,	5,145 00
Rochester, George W. Davison,	12 00—5,315 97

## NEW JERSEY.

Bloomfield, Mrs. D. B. C.	50 00
Boonton, M. H. C. Woodruff, for Madura,	10 00
Upper Montclair, Christian Union Cong. ch.	100 00—160 00

## PENNSYLVANIA.

Cambridgeboro, Woman's Mis. Soc.	5 00
Jeffersonville, Mr. and Mrs. Francis Whiting,	100 00
Philadelphia, H. B. WYETH, to const. himself, H. M.	100 00
Pottersville, Cong. ch.	4 50
Reading, O. S. Doolittle,	25 00
Vandling, Cong. ch.	5 00—239 50

## GEORGIA.

Atlanta, Friends,	15 00
Savannah, Rev. J. H. H. Sengstacke,	20—15 20

## FLORIDA.

Macclenny, A. A. Stevens,	3 00
Melbourne, Cong. ch.	7 34—10 34

## TENNESSEE.

Deer Lodge, Rev. George Lusty,	1 00
Memphis, Strangers' Cong. ch.	20 60—21 60

## TEXAS.

Palestine, Cong. ch.	15 00
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## MISSOURI.

Carthage, May Haskill,	10 00
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## OHIO.

Brecksville, 1st Cong. ch.	2 10
Cleveland, Pilgrim ch., 90; Union ch., 12.7; Park ch., 10.35; Mr. and Mrs. W. A. Hillis, 10,	122 72
Conneaut, F. N. Hayne,	1 00
Fredericksburg, Cong. ch.	14 00
Greenwich, 1st Cong. ch.	3 00
Hudson, Cong. ch.	15 00
Oberlin, 2d Cong. ch., 81.04; "Bee money," 1.68,	82 72
Painesville, 1st Cong. ch.	24 57
Toledo, Plymouth Cong. ch.	1 40—266 51

## ILLINOIS.

Amboy, Cong. ch., to const. Rev. W. J. WARNER, H. M.	50 00
Atkinson, Cong. ch.	6 35
Aurora, 1st Cong. ch.	49 38
Chicago, 1st Cong. ch., 223.92; Central Park Cong. ch., 67.50; Duncan-ave. Cong. ch., 16.55; M. E. Colman, 5; A. Wiebking, for Micronesia, 1,	313 97
Earlville, "J. A. D.,"	25 00
Galva, Cong. ch.	27 52
Granville, Cong. ch.	45 37
Lee Center, Cong. ch.	21 90
Millburn, Cong. ch.	10 42
Normal, 1st Cong. ch., by Y. M. and Y. W. C. A's,	60 00
Poplar Grove, Cong. ch.	32 50
Ravenswood, "W. R. R."	10 00

Ridgeland, Cong. ch.	10 00
Roberts, Cong. ch.	9 05
Rockford, T. D. Robertson,	100 00
Rollo, Cong. ch.	7 70
Savanna, Miss Fanny Olds,	10 00
Streator, Bridge-st. Cong. ch.	2 09
Wheaton, Prof. and Mrs. D. A. Straw, for catechist in India,	5 00
Yorkville, Cong. ch.	12 38
—, A friend,	50 00—858 63

Legacies. — Galesburg, John W. Diet- erich, by E. N. Williams, Ex'r,	1,000 00
	1,858 63

## MICHIGAN.

Alpena, 1st Cong. ch.	15 00
Bay City, Cong. ch.	1 00
Coloma, Cong. ch.	8 50
Carson City, Cong. ch.	10 00
Chelsea, Cong. ch.	21 23
Detroit, Ger. Cong. ch., 6; Fort-st. Cong. ch., 4,	10 00
East Paris, Cong. ch.	2 00
Galesburg, Cong. ch.	9 00
Imlay City, 1st Cong. ch.	10 00
Jackson, 1st Cong. ch.	250 00
Lamont, Cong. ch.	1 75
North Adams, Cong. ch.	4 58
Saginaw, 1st Cong. ch.	25 00
Somerset, Cong. ch.	10 00
Wacousta, Cong. ch.	2 68—380 74

## WISCONSIN.

Big Spring, Cong. ch.	2 09
Davis Corners, Cong. ch.	1 11
Eau Claire, 1st Cong. ch.	156 07
Emerald Grove, Cong. ch.	3 38
Endeavor, Cong. ch.	9 02
Ithaca, Cong. ch.	5 52
Jackson, Cong. ch.	1 16
Lake Geneva, 1st Cong. ch.	12 00
Neptune, Cong. ch.	3 29
Poysippi, Cong. ch.	7 00
Prairie du Chien, Cong. ch.	3 11
Racine, Mrs. Smith and Marsh, 100; Mary Johnson, 10,	110 00
Retreat, Thomas Tenney,	1 00
Sun Prairie, Cong. ch.	11 50
Whitewater, 1st Cong. ch.	15 00—341 25

## IOWA.

Glencoe, Cong. ch.	5 00
Denmark, Cong. ch., A friend,	10 00
Dubuque, 1st Cong. ch.	6 00
Eldora, 1st Cong. ch.	39 75
Hartwick, 1st Cong. ch., "The widow's mite,"	65
Muscatine, 1st Cong. ch.	56 11
New Hampton, Ger. Cong. ch.	3 88
Percival, Cong. ch.	10 00
Red Oak, Cong. ch.	44 70
Sheldon, Cong. ch.	32 42—208 51

## MINNESOTA.

Ada, Cong. ch.	15 05
Brainerd, Cong. ch.	2 00
Freeborn, Cong. ch.	6 46
Freedom, Cong. ch.	3 27
Hawley, Union ch.	6 00
Medford, Cong. ch.	10 00
Minneapolis, Plymouth ch., 25:35; Fifth-ave. Cong. ch. 8:15; Thomas Hale Williams, 10,	43 50
St. Paul, Plymouth ch.	34 30
Wadena, Cong. ch.	6 75
Winona, 1st Cong. ch.	42 00
Worthington, Union Cong. ch.	2 78—172 11

## KANSAS.

Clay Center, Clarence Eastman Memo- rial Cong. ch., by Jun. C. E. S.	5 00
Geneva, Cong. ch.	2 65
Haven, Cong. ch.	1 00
Maple Hill, Cong. ch.	2 60
Neosha Falls, Cong. ch.	2 35
St. Marys, Cong. ch.	3 00
Seneca, Ladies' Miss'y Rally,	6 16—22 76

## NEBRASKA.

Clay Centre, Cong. ch.	9 50
Cortland, Cong. ch.	5 01
Freevater, Cong. ch.	1 00
Grant, Cong. ch.	2 77
Hildreth, Cong. ch.	2 00
Madrid, Cong. ch.	2 50
Moline, Cong. ch.	1 30
Nebraska City, Park Cong. ch. and Y. P. S. C. E.	17 50
Venango, Cong. ch.	1 05
Virginia, A friend,	30 00
Wilcox, Cong. ch.	7 25—79 88

## CALIFORNIA.

Lodi, Cong. ch.	4 85
Oakland, Rev. Walter Frear, 25; Rev. John C. Holbrook, D.D., 9,	34 00
Ontario, Rev. D. B. Eells,	10 00
Pasadena, 1st Cong. ch.	37 23
Rio Vista, Cong. ch.	8 50
Sacramento, Cong. ch.	52 65
Santa Cruz, Cong. ch.	27 25
San Francisco, Plymouth Cong. ch., 10; Pierce Cong. ch., 3:75; Rich- mond Cong. ch., 3:50; Mrs. S. M. N. Cummings, 5,	22 25
Ventura, 1st Cong. ch.	32 75
Villa Park, 1st Cong. ch.	5 00—234 48

## OREGON.

Ashland, 1st Cong. ch.	12 00
Pleasant Hill, C. S. Swift,	20 00
Portland, 1st Cong. ch.	53 00—85 00

## COLORADO.

Creede, Cong. ch.	3 70
Denver, Plymouth Cong. ch.	26 47
Fruita, Cong. ch.	6 22
Grand Junction, 1st Cong. ch.	11 25—47 64

## SOUTH DAKOTA.

Willow Lake, Cong. ch.	8 00
Yankton, Cong. ch.	60 00—68 00

## WASHINGTON.

Lakeview, Cong. ch.	2 30
Puyallup, Plymouth Cong. ch.	1 50
Steilacoom, Cong. ch.	5 35
Waucoma, Cong. ch.	11 65
Whatcom, 1st Cong. ch.	8 16—28 96

## UTAH.

Park City, Cong. ch.	15 00
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## NEW MEXICO.

White Oaks, Plymouth Cong. ch.	3 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

AUSTRIA. — Bystrey ch., Fl. 13; Na- chod ch., Fl. 10; Skalitz ch., Fl. 12; St. Helena, Hungary, Fl. 14.10; Mr. F. Hroch, Fl. 1; Mr. Reichert, Fl. 10,	24 18
ENGLAND. — London, "E. B. T.," 100; Miss S. L. Ropes, 75,	175 00
MEXICO. — Hermosillo, Church,	30 00
SOUTH AFRICA. — Natal, Missionary, "Thank-offering,"	5 00—234 18

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions in part	10,833 45
Acknowledged elsewhere for the debt,	295 25

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	8,654 50
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MISSION SCHOOL ENTERPRISE.

MAINE.—Oxford, Y. P. S. C. E.	1 50
NEW HAMPSHIRE.—Greenland, Cong. Sab. sch.	13 35
MASSACHUSETTS.—Amherst, Y. P. S. C. E. of North Cong. ch., 2.06; Bernardston, Y. P. S. C. E., 5; Boston, Y. P. S. C. E. of Allston ch., 10; Cong. Sab. sch. of do., 4.07; Braintree, South Cong. Sab. sch., 5; Malden, 1st Y. P. S. C. E., 10; Marlboro, Y. P. S. C. E. of Union ch., 5.20; Revere, 1st Y. P. S. C. E., 10; Rockport, 1st Y. P. S. C. E., 11.22; South Dartmouth, Cong. Sab. sch., 1, and Y. P. S. C. E., 2; Worcester, Pilgrim Y. P. S. C. E., 5; do., Junior C. E. S. of Hope ch., 5,	75 55
RHODE ISLAND.—Howard, Y. P. S. C. E.	2 25
CONNECTICUT.—New Haven, Y. P. S. C. E. of Dwight-pl. ch.	6 65
NEW YORK.—Brooklyn, Clinton-ave. Cong. Sab. sch., 50; Flushing, Cong. Sab. sch., for work in Broosa, 30; Ithaca, 1st Cong. Sab. sch., 37; Jamestown, Cong. Sab. sch., 8.87; Northville, Cong. Sab. sch., to const., with other dona., CHAUNCY P. HOWELL and Mrs. FRANCIS HALLOCK, H. M., 64.20; Wellsville, Junior C. E. S., 5,	195 07
PENNSYLVANIA.—Lander, 1st Cong. Sab. sch.	2 50
OHIO.—Oberlin, New Oberlin Union C. E. S.	4 00
ILLINOIS.—Chicago, Union Park Cong. Sab. sch., 25; do., Summerdale Y. P. S. C. E., 8; Mont Clare, Y. P. S. C. E., 5; Oneida, Y. P. S. C. E., 2.82,	40 82
MICHIGAN.—Clinton, Y. P. S. C. E., 15.83; Detroit, Plymouth Y. P. S. C. E., 2.16; Ypsilanti, Y. P. S. C. E., 5,	22 99
WISCONSIN.—Neptune, Y. P. S. C. E.	4 19
IOWA.—Baxter, Y. P. S. C. E., 1.65; Corning, Y. P. S. C. E., 2; Dubuque, 1st Cong. Sab. sch., 23,	26 65
MINNESOTA.—Alexandria, Cong. Sab. sch., 2.3; Minneapolis, Junior C. E. S. of Pilgrim Cong. ch., 4,	6 83
NORTH DAKOTA.—Dwight, Y. P. S. C. E., of which 1 for India,	8 00
SOUTH DAKOTA.—Worthing, Y. P. S. C. E., for Japan,	1 33
	411 68

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Bangor, Junior C. E. S. of Hammond-st. ch.	3 50
NEW YORK.—Brooklyn, East Cong. Sab. sch.	25 00
MINNESOTA.—Northfield, Cong. Sab. sch.	5 20
	33 70

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Chicago, Y. P. S. C. E. of Central Park Cong. ch., 13; Lisle, Mrs. Mary S. Pfaff, 10; St. Charles, Y. P. S. C. E., 3.50; Toulon, Y. P. S. C. E., 10,	36 50
WISCONSIN.—Menasha, Y. P. S. C. E., 4.43; Plymouth, do., 5,	9 43
NEBRASKA.—Chadron, Y. P. S. C. E., 6.25; Kearney, do., 12.50,	18 75
TEXAS.—Palestine, Y. P. S. C. E., toward support Rev. E. P. Holton and Dr. C. F. Rife,	50 00
	114 68

CONTRIBUTIONS FOR THE DEBT.

MAINE.—Andover, Y. P. S. C. E., 3; Hampden, 1st Cong. ch., 45,	48 00
NEW HAMPSHIRE.—Dover, 1st ch., 200; Franklin, Cong. ch., 5; Keene, "N. N.," 2; Mason, Lucy E. Goodwin, 2; Nashua, 1st Cong. ch., 215.11; North Hampton, "G.," 36,	460 11

VERMONT.—Bridleboro, Center Cong. ch., 1; Underhill, Cong. ch., 15,	16 00
MASSACHUSETTS.—Amherst, North Cong. ch., 77.30; do., College ch., 74.87; do., 1st Cong. ch., 71; do., A friend, 1; Andover, South ch., 103.52; do., A friend of missions, 2; Auburn, Cong. ch., 1.50; Auburndale, Cong. ch., add'l, 50; Ayer, 1st Cong. ch., 17.88; Barre, Cong. ch., 43.60; Beverly, Washington-st. ch., 65; Boston, Park-st. ch., 159.43; do., Allston ch., 120.55; do., 2d church (Dorchester), Extra-cent-a-day Band, 20; do., Boylston ch. (Jamaica Plain), 1; do., W., 400; do., Mrs. D. H. Tribou, 10; do., Fanny E. Coe (Jamaica Plain), 10; do., A friend, 5; Chelsea, 1st Cong. ch., 100; Chicopee, 1st Cong. ch., Extra-cent-a-day, 23.11; Danvers, Maple-st. ch. (of which 39.56 from Y. P. S. C. E.), to const. MARGARET HOWE, H. M., 114.56; Dedham, 1st Cong. ch., 205.80; Fall River, Central Y. P. S. C. E., 25; Fitchburg, Rollstone ch., 50.45; Granby, Church of Christ, 15; Greenfield, 2d Cong. ch., 161.91; Hanover, 2d Cong. ch., 6.32; Ipswich, 1st Cong. ch., 32.05; do., Linebrook Cong. ch., 31; do., South Cong. ch., 17; Kingston, Mayflower Cong. ch., 18; Ludlow, 1st Cong. ch., 23.50; Lynn, North Cong. ch., 20.30; Lynnfield Centre, Cong. ch. (of which Y. P. S. C. E., 10.30), 46.30; Malden, 1st ch., 6; Marshfield, 1st ch., add'l, 50c.; Melrose, Ortho. Cong. ch., "Birthdays Gift," add'l, 2.22; Middleboro, 1st Cong. ch., 40; Millbury, 1st Cong. ch., 31; Milton, 1st Cong. ch., 56; Newburyport, Belleville Cong. ch., 71; Newton, Eliot ch., 25; Northbridge, 1st Cong. ch., 27; do., Rockdale Cong. ch., 23; do., King's Daughters, 64; Northampton, 1st Cong. ch., 283; North Falmouth, Cong. ch., 16.25; North Reading, Union Cong. ch., 15; Oxford, Cong. ch., 22.25; Salem, Crombie-st. ch., 147.35; Sandwich, Cong. ch., 45; Shelburne, 1st Cong. ch., 50; Sberborn, Pilgrim ch., 30; South Braintree, Cong. ch., 25; South Weymouth, Union Cong. ch., 75; Springfield, Memorial ch., 100; Stoneham, Cong. ch., 1; Sturbridge, Cong. ch., 27.88; Topsfield, Cong. ch., 86.20; Warren, Cong. Sab. sch., 30; Wenham, Cong. ch., 40; West Boxford, Cong. ch., 13.39; West Medford, Cong. ch., 86; Wollaston, Friend, 5; Worcester, Central ch., 277.88; do., Belmont ch., 34.50; do., Charles A. Roberts and brothers, 2.41; "In memory of Harriet Newell," 2,	3,884 78
RHODE ISLAND.—East Providence, Newman Cong. ch.	90 00
CONNECTICUT.—Griswold, 1st Cong. ch., 24.59; Norwich, Park Cong. ch., 193.28; Southport, Cong. ch., 50; Tolland, Cong. ch., 100; West Willington, Union C. E. S., 2; —, A friend, 10,	379 87
NEW YORK.—Brooklyn, Mr. and Mrs. J. D. Cornell, 2; Elbridge, Cong. ch., 25; Rochester, Mrs. T. W. Davison, 5; Warsaw, Cong. ch., by Mrs. Logan, 7.52,	39 52
PENNSYLVANIA.—Philadelphia, Mr. and Mrs. H. B. Wyeth, 9; Wilkesbarre, D. W. Hughes, 1,	10 00
OHIO.—Akron, West Cong. C. E. S., 48.15; Medina, Cong. ch. and Y. P. S. C. E., 64.60; Oberlin, 1st Cong. ch., 436.72,	549 47
ILLINOIS.—Byron, A friend of missions, 3.40; Chicago, Wm. H. Rice, 2; —, Methodist ch., 3.25,	8 65
MICHIGAN.—, A friend,	50 00
IOWA.—Blairstown, Mrs. J. H. French, 15; McGregor, Ellen A. Gilchrist, 25; Stuart, Cong. Sab. sch., Home Dept., 5; Traer, A friend of the Cause, 10; Waterloo, Rev. M. K. Cross, 10,	65 00
MINNESOTA.—Minneapolis, Churches of Minneapolis,	260 00
NEBRASKA.—Grand Island, F. W. Cole,	5 00
COLORADO.—Denver, 1st Cong. ch.	48 72
TURKEY.—Aintab, Miss Ellen M. Pierce,	5 00

From WOMAN'S BOARD OF MISSIONS,  
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*Treasurer.*

295 25  
6,215 37

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bangor, Jun. C. E. S. of Hammond-st. ch., for pupil, care Mrs. H. M. Allen, 2.50; Litchfield, Rev. James Richmond, for work of Rev. J. P. Jones, 8, and for work of Rev. J. L. Fowle, 8; do., Cong. ch., Mrs. A. P. Smith, for work of Rev. H. N. Barnum, 50c. 19 00

NEW HAMPSHIRE.—Claremont, Y. P. S. C. E., for pupil, Yozgat, 5; Littleton, Y. P. S. C. E., for native preacher, care Rev. E. P. Holton, 40; Manchester, Helen E. Melvin, for use of Miss Flora A. Fensham, 5. 50 00

VERMONT.—North Bennington, S. B. Hall, for use of Rev. Geo. C. Reynolds, 5 00

MASSACHUSETTS.—Boston, Harvard Sab. sch. (Dorchester) for pupil, care Dr. Farnsworth, 13.40; E. TAMINOSIAN, for Antioch and to const. himself H. M., 100; By M. H. S., for Kindergarten, Maebashi, 50; Brookline, Annie Ramage, for work care Mrs. C. C. Tracy, 10; Chelsea, Y. P. S. C. E. of 1st Cong. ch., for use of Miss Ellen M. Stone, 52; Dalton, Mrs. Z. Crane, for pupil, care Rev. C. C. Tracy, 45; Fitchburg, Wm. Winch, for school care Dr. Barnum, Harpoot, 25; Holyoke, Mrs. Allyn's Sab. sch. class, for pupil care Mrs. M. K. Edwards, 8; do., Second ch. Sab. sch., for scholarship, Yozgat, 2.50; Leominster, Mrs. L. E. DeWitt's Sab. sch. class, for native preacher care Rev. J. E. Abbott, 5; Lowell, Eliot Sab. sch., for school care Miss Shattuck, 7.30; Pittsfield, 1st Cong. ch., for work care Rev. J. P. Jones, 30; Northampton, Y. P. S. C. E. of Edwards ch., for work of John Dube, 20, and for boy in Bardezag High School, 15; Westhampton, Lanman Mission Circle, for school care Rev. H. M. Bridgman, 30; Whitinsville, —, for work care Rev. C. F. Gates, 15; Worcester, Hope Cong. ch., for work care Rev. Dwight Goddard, 25; do., Jun. C. E. S. of Old South ch., for pupil, Yozgat, 5; —, A friend, for Rev. W. P. Elwood, 15. 473 20

RHODE ISLAND.—Howard, Annie A. Wickett, for work care Miss E. M. Blakely, 30; Providence, "Kohar," for pupil care Miss Seymour, 30. 60 00

CONNECTICUT.—Columbia, Y. P. S. C. E., for work at Prague, 5; East Hartland, Cong. ch., 25; and A friend, 5, both for work care Rev. Chas. Harding; East Windsor, Y. P. S. C. E., for pupil, Madura, 7.50; Norwich, Cong. Sab. sch., for work of Dr. F. L. Kingsbury, 5; Stamford, Y. P. S. C. E. of 1st Cong. ch., Two-cents-a-week Fund, for Bible-reader, Madura, 10.79; Thomaston, Pine Hill Mission Sab. sch., for kindergarten, Yozgat, 5; West Winsted, Junior C. E. S. of 2d Cong. ch., for kindergarten, Yozgat, 10.

NEW YORK.—Brooklyn, Central Cong. Sab. sch., for two Bible-readers, Madura, 36; New York, Charles E. Pierson, 30, and John S. Pierson, 10, both for debt of Mr. Tomoka's church; Dr. E. W. Peet, for work of Rev. L. P. Peet, 30. 106 00

NEW JERSEY.—Caldwell, Friends, by Mrs. T. Carter, for work of Rev. W. S. Dodd, 10 00

FLORIDA.—Avon Park, Junior C. E. S., for kindergarten, Yozgat, 5 00

TENNESSEE.—Knoxville, "C. S. B.," for the circulation of the Scripture, care Rev. A. W. Clark, 7 00

KENTUCKY.—Berea, Y. P. S. C. E., for use of Miss S. F. Hinman, 26 00

OHIO.—Painesville, Miss L. P. Bentley, for building in Sophia, 2; Windham, Y. P. S. C. E., for pupil, care Rev. J. P. Jones, 15, 17 00

WISCONSIN.—West Superior, Opera House Collection, for work in Cesarea, 25 00

IOWA.—Eldora, 1st Cong. ch., for church at Philipopolis, 84 50

MICHIGAN.—Highland Station, Rev. H. G. Bissell, for work care Rev. R. A. Hume, 10; Port Huron, Y. P. S. C. E. of 1st Cong. ch., for student, Anatolia College, 25; Ypsilanti, A friend, 5, and A friend, 5, both for work care Rev. H. G. Bissell, 45 00

MINNESOTA.—Minneapolis, Immanuel Mission Sab. sch., for work care Miss M. E. Moulton, 10 00

KANSAS.—Topeka, Students of Washburn College, for work, care Rev. J. P. Jones, 37 25

COLORADO.—Trinidad, Chinese School, for work, care Rev. C. R. Hager, 6 00

NORTH DAKOTA.—Mayville, Cong. Sab. sch., for pupil care Rev. A. G. Sivaslian, 5 40

CANADA.—Mystic, Y. P. S. C. E., for work care Rev. C. S. Vaughan, 18; Toronto, Carrie Cathcart, for pupil, Yozgat, 15, 33 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,  
Miss Ellen Carruth, Boston, *Treasurer.*

For pupil, care Mrs. Montgomery, 92 50  
For use of Dr. Reynolds, 5 00  
For do., 8 00  
For use of Mrs. Karmakar, 48 40  
For work of Miss I. F. Dodd, 132 00  
For rebuilding walls and other repairs, American College for Girls, 1,007 60  
For pupils, Inanda Seminary, 30 00  
For work, care Miss E. McCallum, 25 00  
For scholarship, American College for Girls, 31 90  
For use of Rev. L. S. Crawford, 13 20  
For do., 25 00  
For bed in hospital, Aintab, 82 00  
For work of Miss Shattuck, 1 00  
For use of Miss E. M. Barnum, 10 00  
For Miss Huntington's Kindergarten, 85 00  
For Dr. G. N. Kimball, 6 00  
For use of Mrs. E. S. Hume, 150 00  
For do., 26 40  
For do., 30 00  
For two Bible-women, care Mrs. C. Harding, 9 00  
For work, care Miss Mary T. Noyes, 15 00  
For work, care Mrs. G. H. Tewksbury, 15 00  
For Girls' School, Kobe, 5 00  
For use of Mrs. E. T. Crosby, 20 00  
For Inanda Seminary, 4,000 00—5,873 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
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For two boys, care Rev. R. A. Hume, 20 00  
For work, care Miss M. A. King, 5 00  
For work, care Miss E. G. Bates, 15 00  
For Bible-woman, care Mrs. H. T. Perry, 36 00—76 00

FOR NORTH CHINA COLLEGE, TUNG-CHO.

MASSACHUSETTS.—West Newbury, Y. P. S. C. E. of 2d Cong. ch., for chapel, 35 46

Previously received and acknowledged since September 1, 1893, 5,644 98  
Received in July, as above, 35 46

Total receipts for the College, 5,680 44

7,082 10

Donations received in July, 53,746 45  
Legacies " " " 5,103 68

58,910 13

Total from September 1, 1894, to July 31, 1895: Donations, \$459,255.35; Legacies, \$131,849.03=\$591,104.38.



# FOR YOUNG PEOPLE.

A MISSION HOUSE AND PREMISES, AHMEDNAGAR, INDIA.

BY REV. H. G. BISSELL, OF AHMEDNAGAR.

IN foreign lands the missionaries' homes and premises generally have considerable importance attached to them, especially in localities where the dwellings of Europeans are few. This is true in India. The Hindu's usual methods of housebuilding call for little architectural skill. The missionary does not become a Hindu, and so his home, with his surroundings and all his habits of life, is unlike the Hindus. For this he is often criticized. But a hospitable home and neat and



MISSION BUNGALOW AT AHMEDNAGAR.

attractive surroundings are an object-lesson suggesting higher ideas and lead to thrift and interest in life so seldom exhibited by the people.

In the eight principal stations of the Marathi Mission most of the mission premises are comfortably large and most of the houses had to be built by the mission. Among the few that were bought "ready made" is one at Ahmednagar. It stands just inside the south city wall. Among the six mission residences at that station, this has always been known as the "Mission House," the homage due to age. It is a bulky, brick building with tile and terrace roof, and more sizable than shapely, yet it has a generous, hospitable air about it. It has probably, at one time or another, sheltered nearly every missionary family ever connected with the mission. From the cut given of it here, it appears like a spacious mansion, but the heat of India compels foreigners to build roomy, airy houses. A neat, cozy cottage would be preferable, but is not possible. Up to within two feet of the windowsills, all the space below is filled in with earth,

which is packed and pounded down. This forms the floor and is a good source of dust and dirt. Over this are spread bamboo or date-palm mattings, and then carpets and rugs. Across the front of the house extends a wide veranda shaded by vines running over bamboo latticework. The grounds immediately surrounding the house are filled with trees and shrubs and flowerbeds. The green lawns of America find a poor substitute in the smoothly laid, clean gravel paths and driveways by green hedges. The shrubbery and trees shield the house somewhat from the sun and hot winds, which latter often carry clouds of dust across the yard. The native Christian in white, seen in the picture, was a former night-watch and general overseer of the yard; a very necessary officer in heathen lands.

For a very small sum a gardener is secured, who devotes all his time to the



NATIVE CHURCH AT AHMEDNAGAR.

care of the plants and premises. With a little personal oversight from the missionary, by way of recreation, the grounds and gardens can be kept very tasty and homelike, which will make up in part for the many homelike things left behind. What are known to Americans as hothouse plants are commonly cultivated and enjoyed in the gardens of Europeans in India. Scores of varieties of the most beautiful roses, large assortments of crotons, callas, begonias, geraniums, lilies, dahlias, and daisies, with a hundred other plants of bright flowers and foliage, grow in profusion where proper care is given. With strange curiosity the natives watch the white people busy at spare times with hoe and trowel; for they think that the white man, with money and position, ought to be above such plebeian pursuits. Labor is not dignified! Occupation is not the pastime of a gentleman!

Between the Mission House and the front street and a little to the right of the front gate stands the native Christian church, the mission's "mother church."

Every Sunday morning the year round, at half-past eight or nine, according to the season, a bell that was cast in Troy, N. Y., and given to that church, calls together the scholars of the Girls' School, the Mission High School, the Normal School, and all the Christian community, to the study of the International Sunday-school Lessons. Sometimes the secretary reports 400 present. The superintendent is a bright, enthusiastic young man, greatly interested in his work. The opening exercises are crisp and short. The thirty or more classes study the lesson under teachers, who have had the opportunity of preparation the previous Friday evening in a Bible class under the leadership



MARATHI PASTORS AND STUDENTS IN FRONT OF THE GIRLS' SCHOOL BUILDING.

of a young lady missionary. Then follow songs, questions, the summary of the lesson, the golden text, the Lord's Prayer in concert, and the school is closed.

Again at half-past four in the afternoon that one bell of a city of 35,000 calls to the worship of the true God. Christians and Hindus come in together; the men and boys sitting on one side, and the women and the girls on the other—an audience often of 500. Contrary to all the customs of the country this mixed gathering keeps grand order, joins as it can in song and prayer, and listens quietly to the message from the man of God. It was in this church that Dr. F. E. Clark, of the Christian Endeavor Society, the spiritual father of a multitude of Christ's younger followers, met a large company of native Christians, gathered from miles about, and here, bedecked with flowers

and bedewed with perfume, he spoke, with characteristic earnestness and effect, of the movement which had long since introduced him to all shores. That plain brick building, dear to a thousand hearts, has witnessed many labors and many results, such as are the hope of India and the joy of heaven.

Standing opposite to this church, and at the left of the front entrance, is the Girls' Boarding School house. It is a substantial brick building, having a spacious veranda along the front with round pillars supporting the tile roof. It contains nine or ten fair-sized recitation rooms, with the primary department in a separate building.

In the foregoing picture is a group of pastors and theological students taken on the steps of the Girls' School Building. The high order of work done in this Girls' School, both in English and Marathi, has been for many years the subject of gratifying comments made by government examiners. A large percentage of the Christian wives and mothers in the entire mission have received their education in this historic school, standing where years ago flourished the first Boys' Christian High School in the mission.

To anyone interested in "female education in India," the sight of 200 bright, happy girls who gather here for study is a sign of great promise. Thousands of girls of the same age and higher castes, deprived of all books and good thoughts, are living unhappy lives with cruel husbands, or are dying by slow torture in widowhood.

With the exception of the marketing and the noonday cooking, all the housework in these homes is done by the girls. Early every morning they are all astir. Some of them are seen with their earthen or brass waterpots on their heads and small iron buckets in their hands, hurrying to and from the tank. At about eight, the girls breakfast lightly, and are off, chatting and laughing on their way, to the "Halls of Learning." Until four or five, they are with their books. After supper they gather in their various circles with their matrons, for evening prayers. If the moon is up, they are out for an hour's fun. With grace and ease they fly as the breeze — with their running and whirling and dancing and turning, a happier, more favored company of girls could scarcely be found in all India.

On the opposite side of the Mission House, beyond the fruit garden referred to, is a row of houses. They form a little community of Christian homes of mission agents, theological students, and some servants — not a community to be taken as a model by sociologists, to be sure, but presenting a strong contrast to the heathen communities about them, which latter generally abound in filthy sights, petty quarrels, and foul speech. Near by, with its reading-room opening on to the street, stands the Mission Book Store. This is the source of supplies for the numerous Christian schools, native helpers, and any readers of Christian literature in and about Ahmednagar. With its Bibles and commentaries, its schoolbooks and stationery supplies, and large assortment of Christian publications, it is something of a centre of light.

All these departments of mission work were crowded into the yard because it saved the buying of new ground, but the limit has probably been reached. Many American guests have stopped in this Mission House; to many more it holds out a most cordial invitation — Come and see us.

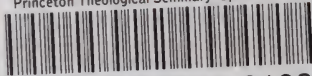


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